The Review and Expositor

Vol. XXX. April, 1933 No. 2

"Rethinking Missions."

A Study of the Report of the Commission of Appraisal of the Laymen's Foreign Missions Inquiry.*

By W. O. Carver, Professor of Comparative Religion and Missions.

In approaching a review of this Report it is well first of all to take account of the reasons for the inquiry.

It must be attributed in the first place to a profound concern for the progress of humanity in its growth toward spiritual, economic and social idealism. The promoters of it were moved by a great interest in humanity, by an intelligent appreciation of the relatively undeveloped resources of nature, and of human nature for the welfare of mankind. There was a feeling that if progress could be greatly accelerated this ought, by all means, to be undertaken.

The promoters and those who engaged in the inquiry all agreed that Christian missions constitute by far the major movement for aggressive effort in behalf of the world's advance along the ways of spiritual idealism, social brotherhood, economic welfare and cultural unity.

There was also an awareness of the decline in support of the missionary movement, of the wide-spread criticism of missions both at home and abroad, of the extensive confusion in the cur-

* Harper and Brothers, 350 pp. $2.00. Paper edition. Special Committee. 347 Madison Ave., New York, 50c.

rent generation concerning the aims, policies and programs of the foreign missionary movement.

Without doubt the inquiry was also motivated by a desire to promote the reinterpretation of Christianity as a religion and as the chief factor in achieving human progress. The investigation and criticism are based on a deep and earnest conviction that historic Christianity in its emphases, if not in its essence, has developed doctrinal, ecclesiastical, and cultural forms and attitudes, positions, and policies which unfit it for its great function and for its supreme opportunity and duty in the life of our present day world, and for constructively serving the world of tomorrow. This unfitness is believed by those behind this inquiry and those engaged in it to be most evident and most serious in those parts of the world not yet brought within Christendom, and especially in those sections of the non-Christian world in which the most ancient civilizations are most rapidly changing their ideals, bases and forms. It is in just these parts of the world, under present conditions, that the Christian idealism can work most radically and rapidly with greatest freedom, and can most definitely meet the most urgent need.

The crystalized forms and the institutionalized and conservative traditionalism of the Christian lands and civilizations, so extensively inwrought with the whole fabric of life, make extremely difficult and slow the changes regarded by many in our day as imperative; whereas the fever of change in the non-Christian lands makes them a favorable field for guided change; and the new environment and pioneer character of the task in the new fields give favorable conditions for freedom of thought and action for seeing and applying the changes within Christianity that are called for, for its own health and for its world mission. These changes effected in the new world areas of the East would react on the Christian areas and accelerate the changes required and desired in Western Christianity.

We cannot overlook the significance of the fact that those who so earnestly desire to see extensive changes brought about in Christianity should lay hold on the missionary enterprise

for such an investigation. It is indeed significant that this is the one movement among all those involved in directing the changes of a changing world selected for the most extensive and expensive investigation.

No appraisal of this inquiry and its appraisal can be intelligently made without noting the history of the inquiry. "In January 1930, a group of laymen, of one denomination, met in New York to consider these problems", problems of a movement recognized as probably the one "enterprise dependent entirely on continuous giving" that has "so long sustained the interest of so many people . . . Its continuity has not been that of invested funds but of perennially renewed sacrifice springing from persistent beliefs in its objects." It was believed that this missionary enterprise, so great in importance for mankind, was losing its grip on the hearts of its supporters. "Subscriptions have been falling off. Problems of the utmost gravity face the mission boards in nearly all fields. There is a growing conviction that the mission enterprise is at the fork in the road, and that momentous decisions are called for". Inasmuch as these questions "were of common concern to many churches, invitations were sent to laymen of other denominations to join in the study." As a result, seven denominations, each unofficially represented by a group of five men and women, joined to constitute the thirty-five directors of the "Laymen's Foreign Mission Inquiry"—Northern Baptists, Congregationalists, Northern Methodists, Northern Presbyterians, Episcopalians, Reformed Church and United Presbyterians. Each denominational group had a chairman and these seven constituted an Executive Committee. They appointed thirty people, in three groups of ten each to spend a year in "fact finding" in the three greatly important countries, India including Burma, China and Japan.

This "fact finding" work was under the supervision of the Institute of Social and Religious Research. The factfinders formulated their facts in a series of five volumes.

On the basis of results thus obtained a Commission of fifteen persons visited these countries for further study and for formu-

lating the Report of Appraisal. It was agreed that the "general aim" would be, "a. To make an objective appraisal of their (the Missions) activities in the fields visited; b. To observe the effect of Missions on the life of the peoples of the Orient; c. In the light of existing conditions and profiting, though not bound, by missionary experience, to work out a practical program for to-day, offering recommendations as to the extent to which missionary activities of every sort should be continued or changed."

In order that the inquiry might "include an objective view of the presuppositions of the entire enterprise" it was thought necessary "that the agencies committed to its promotion should be excluded from the inquiry". Still it was "essential to have their full and hearty co-operation".

The method of presenting the results to the public has been the occasion of much of the misgiving and suspicion which the Report has met. Without at all impugning the motives of those responsible, it is pertinent to say that they overlooked important ethical considerations; that they placed the boards that had sanctioned their work beforehand at a serious initial disadvantage; and gave ground for the too ready denunciations with which not a few critics have greeted the Report.

A series of twenty-three news releases was sent out to the press throughout the country in advance of publication of the Report. These sheets played up the more striking and the more radical findings and recommendations of the Commission and lent themselves to sensational headlines by the secular press, headlines not infrequently misleading as to the actual contents. And even the news sheets themselves could give only partial and sometimes prejudicial views of the nature of the Report. We may suppose that this was intended to arouse interest and so to further the objective of the promoters of the investigation, but at best it was a very prejudicial and questionable procedure. Many editors and other religious leaders had already taken up positions in advance of seeing the full Report.

The naming of the seven denominations in connection with all this advertising had made a very general impression that

the boards of these denominations were officially supporting this investigation. Yet all arrangements for publication and distribution of the Report were made; the Religious Book of the Month Club had placed it on its list, the publishers had a large edition ready to put on sale while the boards' representatives were still in session to hear the Report. Thus the boards were used to further the investigation and to promote the publicity of the Report while they had no influence at all over its methods and its findings. They were put at a very distinct disadvantage before their own constituencies and before the public generally.

The Commission called a meeting of representatives of the boards and certain other invited guests of Mr. Rockefeller, three hundred in all, in New York, Nov. 18, 1932, to hear the Report. Copies of the Report had previously been given to the boards under pledge to make no public use of them until the formal presentation of the Report by the Commission. No discussion was provided except by the Commission. Limited opportunity was given for questions to be presented, in writing, from which the Commission selected such as it would answer. This was, of course, in accordance with the preannounced objective character of the work as undertaken. If blame is deserved for this procedure it must lie with the boards as much as with the promoters of the plan. In the end it may do no harm. For the time it puts the boards in an awkward situation.

The chief concern must be with the Report itself. It is cast in three parts:

Part I. deals with *"General Principles"*. This is most important, because it gives the Commission's conception of what Christianity has to offer and the motive of the undertaking. It occupies 99 pages, in four chapters.* In looking at "The Missions in the World of To-day" (34 pp) we have a critical survey, a discussion of motives, of the work as seen by an observer, a summary of changes affecting Missions, and an analysis of temporary and permanent functions in Missions. The second chapter (26 pp) deals with Christianity in relation to other

* The figures in this paper are all based on the original pre-publication form, which was slightly changed in the published edition.

religions and non-religions. In no part of the Report does the Commission disclose more injustice to the facts of the past in Missions, or more fundamental misconception of the real values in Christianity. Its partiality in appraising other religions amounts to blindness to actual conditions. Thirteen pages suffice for discussing "The Uniqueness of Christianity" and "Its Message for the Orient". It is here that we must finally judge whether or not the Commission proposes a genuinely Christian undertaking. "The Scope of the Work of Missions" is discussed through 25 pages. All of Part I. is at the foundation of the entire work of the Commission. Only secondarily was it dependent on any travel survey. It is not probable that any paragraph in it was much affected by the survey. On the other hand it pre-determines both the fact finding and the appraisal. Fact-finders and Commission knew before they left New York what sort of facts they would see and what estimate they would place upon the facts. If they did not know, they could easily have known, for their "general principles" determined this.

The main bulk of the work is occupied with "The Several Fields." (Renamed *Phases* in the published edition.) The first chapter deals with "The Missions and the Church" (46 pp). Two chapters (80 pp) deal with the "field" of Education; then one chapter each with Christian Literature (18pp), Medical Work (26pp), Agricultural Missions (30pp), Missions and the Development of Industry (23pp), Women's Interests and Activities (38 pp).

Last comes Part III, Administration. After discussing the problems of this through 31 pages the Report gives us its proposals for "Reorganization at the Home Base" in 15 pages. This is radical, quite clearly and frankly stated, and illustrated with diagrams showing the whole scheme of organization both in the United States and on the Mission fields, and their relations.

Here we are offered one Super-Board in which, through a council, is to rest all authority in administering the gigantic enterprise. Denominational boards will continue. They are necessary, so long as the unfortunate condition of denomination-

alism exists, as links between the constituent bodies and the administrative body. They will be agencies for information, inspiration and missionary education; for collection and transmission of funds; for procuring missionary recruits. Missionaries and monies will all be under the control and direction of the central board. To it all missions on the field will be responsible so far as they remain at all under home direction and supervision. The "National Churches" of course, will increasingly be the administrative factors in each country. At the home base will be a series of "executive departments" to which a corresponding series of "field directors" in each country will relate the missionary administration to the "indigenous work and forces".

"Coordinating agencies such as the National Christian Councils have been useful, but because of lack of executive power their influence is largely dependent upon suasion and conciliation". The Commission neglects to inform us by just what power the proposed "field directors" will be able to force obedience without having to depend on "suasion and conciliation".

We are warned that "Christians in America who determine the views and policies of their board officials" must "take decisive action if the missionary enterprise is not to deteriorate and eventually to wither into insignificance". They express the "hope" "that no measure will be adopted so timid and compromising, so uncertain of meeting obvious needs as to necessitate the organization of new channels outside of the established boards", which looks like a very definite threat to seek to undermine and divide the support and work of the boards, if they fail to follow the Commission's lead. And Dr. Frank Rawlinson, Editor of the Chinese Recorder, has expressed his belief (Christian Century, Dec. 28) that division and strife will be produced in every important Mission in China and every important denomination in America by this method, but he thinks such division overdue and hails its coming, if it is inevitable in getting on to the new basis, as he is convinced it is. He admits that the missionaries approving the Report will be in the minorities but holds that minorities are always the saviors of progress.

As a "capstone" to their work he urges the Commission to promote revolt of Chinese Christians against their missions and fostering denominations. The ethics of such a cause seem not to enter his thinking.

In seven pages the Commission states its "Summary of Principal Conclusions". This and Part I. are fundamental to the whole Report. They were clearly not written by the same hand and in some respects lack agreement. It may be said, in general, that while rather remarkable steadiness of attitude marks the production, considering it as the equating of fifteen minds, a careful reader cannot fail to distinguish differing attitudes and emphasis.

Any full review would call for a book as extensive as the Report. Within the limits of this paper one can, for the most part, give only principal reactions, seeking to be judicial and fair and certain of his estimates being capable of detailed support by specific citation from the pages of the Report. It is entirely possible to go through the Report and extract sentences, even occasional paragraphs, and use them to make out a claim for an Evangelical spirit in the Report. It is equally possible to use this method to prove the Report in no proper sense a Christian document.

One is struck at the outset by the make-up of the Commission. It is headed by a distinguished professional educator and a majority of its membership are drawn from this profession, representing eight schools. Only one active minister is listed. Essentially it is the appraisal of the Foreign Mission Enterprise by a group of scholastics. One finds very few names in the list that one has previously known among those taking active concern in the work of Missions. A layman prominent for a generation in this work, who has raised very large sums of money for missions, in the name of a great number of laymen utterly repudiates the Report as representative of Laymen in the *March Missionary Review of the World.*

To the student of Missions there is little that is new in this Report, either fact, or opinion, or conclusion. One has read all this before. What is new is, that the criticisms, strictures, esti-

mates and proposals have been here assembled on a scale of comprehensiveness and orderly arrangement never before even undertaken. It is quite conceivable that the Report might have been written in New York without all this ado of fact-finding, expensive travel, elaborate conferences in several countries and skilfull press-agenting. But in that case it would not have attracted the attention it now compels and its influence on the methods and aims of Missions would have been far less than we may now expect.

Fuller acquaintance with the history of Missions would have given the Commission better perspective and no doubt would have saved them from making some dangerous recommendations and some erroneous statements. Especially would it have saved them from misjudging and misrepresenting the motives, aims and methods of the great missionaries of the modern missionary era. One is made to wonder how anyone—not to speak of a group of distinguished people—could make some of their deliverances along this line if he knew of the work of Carey, Duff, Verbeck, Hepburn, Bridgman, Wels Williams, and scores of others one might name. A list of the social and cultural interests, efforts and effects manifested by these men would be amazing in contrast with representations of this Commission to the effect that they were narrow-visioned and sectarian propagandists.

To have a Commission dominated by specialists in one great field to pass on the work of so tremendous an enterprise in another field was an unscientific procedure to begin with, if their deliverance was to be used as superior and authoritative, and that without being first submitted to specialists in the investigated field. The entire procedure was on false premises. Missionaries and boards as a rule have shown commendable readiness to examine themselves in the light of the strictures here imposed unjust and exaggerated as they certainly are. The denunciation of the majority of missionaries as unfit and best retired at once is both superficial and cruel.

It is understood that the unfairness of emphasis and omissions was wholly unintentional; yet it cannot be ignored that they do amount to serious error and injustice. The dark facts

of heathenism and the defects and failures of the non-Christian religions are studiously ignored while the defects of Christendom and the mistakes and weaknesses of Christian Missions are played up vigorously. Few missionaries and probably no Mission board would accept as fair the deliverances concerning their motives and aims.

Not at all adequate account is taken of the evils, vices, superstitions, immoralities and unprogressiveness of civilizations and of religions of Asaitic countries until the influences of the West began to operate for change. One would never suspect from reading this Report that Hinduism for 3,000 years and Mohammedanism for 1,200 years had left India 98 percent illiterate, done nothing to relieve the horrors of the harem and purda, of child marriage and widowhood; nothing for sanitation and medical improvement for correction of devastations of famine and flood. One would get no adequate idea of the terrific fight the missionaries have had with sex orgies in temple worship and with the obscenity of much religious literature.

You know little from this Report of the stagnating oppressions, of caste not at all. You meet the fact of caste chiefly by way of criticism of Indian Christians as of a rather low order. The Commission overlooks that it is primarily and most extensively to Missions that all these countries owe the new ideals and standards in the light of which so many have now come to be ashamed of the corruptions, the crudities, the superstitions that have been attendant on these religions, and unrelieved, for so many centuries.

The numerous, radical, far-reaching "changes" urged by the Commission are apt to mislead the uninformed reader as to the actual facts in present missionary procedure, unless he is very careful to note the occasional recognition in the Report of the fact that nearly all these changes are already in process in the orderly development of missionary procedure.

The occasion and demand for the changes are largely due to the successes of the missionary work and grow directly out of the primary objectives and aims by which the work has been

guided. Stimulation and intelligent direction in these changes is required, but has by no means been so lacking as is indicated in this Report. This has been emphasized by the deliverances of a number of boards since the publication of the Report. In all fairness it ought to have been made prominent in the Report itself. Some of the changes required by the Commission are of a nature to make them impracticable and undesirable.

The Commission seems to have had no direct understanding or appreciation of the missionary attitude toward non-Christian religions in the past. Certainly there have been narrow, sectarian and polemical missionaries just as there have been such men in all phases of life and culture in all lands. This has not been the characteristic missionary attitude or method of procedure. The proposal of the Commission along this line amounts to a surrender of distinctly Christian Missions; and will call upon the missionaries to direct their efforts largely toward cooperation with leaders and influences seeking the reformation and the modification of existing religious and social systems in the various countries, in the belief that these historic systems can best promote progress and achieve the results desirable in these oriental countries. Besides ignoring the past history of these systems, this proposal overlooks the fact that the missionary message is not to systems of religion and ethics, as systems, but is a message to people. Systems which for ages have hampered and neglected the social and religious growth of great multitudes of the human race cannot claim the right to continue to restrain and dominate hundreds of millions of our fellowmen.

This is not at all to take the position that we must enter Christianity as a rival system in competition with other systems; competitive propaganda for systems has no place in legitimate Christian work. This feature needs the most careful attention by all those engaged in, and responsible for delivering the Christian message in every land. Missionaries who understand the genius and know the history and program of Christ and His Kingdom cannot devote themselves to trying to revamp and vitalize out-worn systems. To give themselves to

this effort would be to doom themselves to failure in the service of the peoples to whom they go. Certainly our Christianity needs to turn its attention to its own serious defects of organization and institution within Christendom; and to seek to avoid by all means reproducing these defects in the lands to which we carry our message as a new factor for the regeneration of peoples. Yet it would be no gain to surrender the defective systems of Christianity and devote ourselves to the more defective systems of non-Christian religions in the hope of bringing about the needed forms of life in these lands.

The objective of this Report throughout is centered in humanity, it sets before us man's total welfare in this life as the objective of our efforts. We ought at once to agree that our message and our mission ought to contemplate the whole life of the whole people of every land to which we go. At the same time we cannot afford to ignore the primacy of the spiritual over the material and of the eternal over the merely temporal. Our mission is not one of culture, if our understanding of culture omits the fundamental importance and heart significance of religion. This Report puts no emphasis at all on the future life. It ignores God's rights in the issue of humanity. His concern for man is recognized, not stressed; his interest in man for His own sake finds no recognition. Jesus Christ is the most perfect expression of the human ideal the most idealistic spirit in human history in His love and unselfish concern for humanity, the greatest teacher of the principles which are necessary for the ideal condition of the human race. His spirit is that which must control in the service of humanity and in the efforts of humanity to acheve progress. The best expression for what is to be sought, the Commission thinks, 'is probably Jesus' phrase "the Kingdom of God".' Still one seeks in vain for any recognition that the historic Jesus as the Christ of God and the living Lord of human life, is in any way essential to the onward course of humanity towards its goal. While a brief paragraph in the summary recognizes the necessity for "regeneration", the context does not indicate that the evangelical Christian sense of this experience is implied. The Holy Spirit as the divine agent in re-

generation is not recognized at any point. Apparently the profound conviction of dependence on their union with the Holy Spirit as the only power in the Christian gospel, as held by the early Christians, would seem to this Commission to be merely a naive way of recognizing the fact of divine energy and influence in human life. There are occasional appreciative references to the "spirit of Jesus," spelled with a small *s*. The Holy Spirit—capitalized—appears in this Report only once, where it is stated that the vocabularies of non-Christian countries make difficult the translation of this term. It is occasion for regretful surprise, also, that the Bible finds such scant recognition in this Report. It is rarely mentioned except in the chapter on "Religious Literature," and it there receives recognition, along with the great Bible Societies, in extent and expression such as to leave one to wonder whether or not there was any great appreciation of the permanent connection of the Bible with the missionary cause. There are four quotations from the Bible in the entire Report, and these are quotations of phrases rather than of sentences, and with no indication that the Bible has mormative value for missionary statesmanship.

It is entirely in keeping with the above features that in the extensive Part II there is no chapter on *Evangelistic Missions.* This which has been the chief factor of missionary work is no longer to be recognized as a distinct form of missionary activity. It is admitted that "evangelism of the right sort" is to be continued Preaching and aggressive personal work are distinctly discounted, discredited and discouraged. One cannot but wonder what Jesus has to say about such a recommendation in the face of His own placing of preaching in the forefront of His commission to the Twelve when he was sending them forth.

The inescapable fact is that the recommendations of this Commission would lead us to substitute for the Christian Gospel a humanitarian, humanistic program, based, to be sure, on Theism. This challenge Evangelical Christianity will be compelled to reject.

This Report gives occasion for the most thorough examination and revision of missionary work on the part of all the

agencies engaged in it. There ought to be the most realistic facing of all our deficiencies, mistakes, lack of vision, unprogressiveness and inefficiency. If preoccupation with the oppressive tasks has caused us to respond too slowly to the opportunities for changing our methods to meet new conditions, these changes ought to be accelerated with the greatest eagerness. There is very great danger that the one-sidedness of this Report will give excuse for missionary boards and secretaries, denominational leaders and officials, missions and missionaries, in resenting its officiousness, to fail to profit by the truly remarkable compendium of criticism, suggestion and judgment. Any missionary agency which fails to give the most thorough-going recognition to all the values in this Report will be sinning against its own calling and against its Christ, as also against the people to whom we are carrying the message of the Christ.

It is inevitable that the Report will for a time give fresh excuse for all those who are seeking to excuse themselves for lack of support of the missionary cause. It will produce hesitation on the part of some evangelical Christians to support their missionary work until they can be assured that the extreme recommendations of this Report will not be adopted by their boards in such measure as to denature the work of its genuine Christian content. Most of the boards are already seeking to reassure their constituencies along these lines.

The Report's recommendations concerning administration must impress sober students as being impractical and impossible. One would think that we should have learned something from the expensive fiasco of the Inter Church World Movement some fifteen years ago in which perhaps ten millions of dollars were wasted and great damage done to the whole cause of Christian Missions. The Commission seem still moved by a passion for centralization, obsessed with a demand for formal union of Christendom, infatuated with the notion that our ills can be cured by a transfer of authority from denominational churches to some great executive body which will place administrative agencies above the "denominational loyalties deeply embedded in emotional religious life", in which "emotionalism" there

is no recognition on the part of this Commission of intelligent conviction.

The Commission would have us concentrate our efforts on the cultural upper-classes with a high grade institutionalism, and a program calling for an outlay of money almost inconceivable in amount. It looks like an almost complete reversal of the methods of Jesus and Paul. We are told that it is necessary to aim only at schools, hospitals, industrial programs, agricultural reconstruction and institutions of all kinds which meet the ideal standards developed in the theoretical schemes of the West. To this end we must combine or abandon all schools which are seriously below standard and all other institutions which do not in equipment, method and personnel meet the demands of American standardiaztion. And all this for countries in which at most not more than from one-twentieth to one-tenth of the people can read and write, and in which fully one-fourth of the population are living on the border line of starvation. With all the fine idealism of the Commission this is a counsel of perfection. It would amount to indefinite postponement of doing anything for the vast majority of the populations in these lands until we could lift them all somehow to the level of the highest standard achieved in America, which simply means leaving them alone forever. How far should we have gotten in America in the matter of education, for example, if a hundred years ago the policy had been adopted of having no schools except those which would meet present-day standards in material equipment, educational method, trained personnel and competent direction? It looks as if we were asked to abandon practical dealing with realistic conditions, and adopt abstract ideals which are as yet very far from being applied under any condition in any land.

Jesus would gain a very low grading before the standards of this Report. He is lauded in the Report but that is in the light of the place He has won through the centuries, not of objective appraisal of Him on the terms of this Commission. Their standards, if applied to Him before He had demonstrated His divine power and energy, would have given Him no standing.

His peripatetic school of fishermen and peasants, with no standard education up to even a "Middle school", no location, no institution; and devoting themselves to "the common people" and not careful to commend themselves to the leadership of the nation, the religion and the ethical system of Palestine, and to the culture and dominant personalities of the Graeco-Roman world—all this would fall under the utter disapproval of the Commission. They would certainly have expressed to Jesus "our conviction that decisive action must be taken" to modify the whole plan and program "if the missionary enterprise is not to deteriorate and eventually to wither into insignificance". (xiv. 7.)

If, in the judgment of this Commission a few missionaries could qualify as satisfactory, many are tolerable and serviceable, but the majority are incompetent when not unworthy, the hundred and twenty present at Pentecost would have been condemned *in toto*. We must by all means (continue to) seek "only the best" and fittest for this high and difficult service; but we cannot follow Jesus and think that even an average man and woman cannot be used of the Holy Spirit for heralding and building "the Kingdom of Heaven."

The Liverpool English Church Canon, Charles E. Raven, whose profound spiritual insight some of us have shared in his books, has in the Christian Century of February 1, a most penetrating discussion of this Report. He finds its fatal defects where we had found them already. He states the case with such lucidity and grace that we close with some extracts from his paper which express our own conviction as to *"What is the Christian Message?"*

"In commenting upon it its own spirit of sympathy, candor and detachment from personal bias should be an example.

"Perhaps the most remarkable characteristic of the report, considering the variety of its signatories, is its impressive consistency. Starting with a simple and definite statement of the essentials of Christianity it applies this concept to the activi-

ties of a vast variety of missionary efforts, tests the permanent value of their work by its conformity to the Christian message, and expresses the verdict in concrete proposals which would bring the whole enterprise into coherence. This is the right method. * * * * *

"But if this be granted, plainly the validity of the conclusions will depend upon the soundness of the principles which they embody. Theology, the interpretation of the Christian message, is at once the premise and the norm. Before we can accept the conclusions of the report as convincing, we must be satisfied with its presentation of the faith. Its signatories would not have us act otherwise. * * * * *

"He (Dr. Raven) agrees that the quality of the missionary's life is of supreme importance, that educational and philanthropic work are themselves and apart from explicit evangelism a truly evangelistic service, and that a large faith will be content to ignore quick returns and statistics of conversions.

"But while he is not less anxious than the signatories to emphasize the necessity for regarding social, medical and cultural betterment as in themselves necessary elements in missionary work, he is not prepared to ignore or to minimize the equal importance of more intensive methods of appeal. The task of Christendom is inevitably twofold: we must work for the leavening of mankind, for the transformation by gradual change of existing systems of society, of culture and of religion; and at the same time we must labor for the conversion of individuals, for their release from the dominion of evil into the life and freedom of full and acknowledged discipleship.

"Christianity is unique among religions as being at once an illumination and a redemption; and its peculiar power has come not from those who have taken Jesus as the best example of an altruistic theism but from those who have adored him as Saviour and Son of God. * * * * *

"If Christianity is only a more exalted type of Judaism, if it differs from any other philosophy only in possessing more worthy concepts, then of course the passionate evangelism that asks for decisions and self-surrender is out of place. But if it

is radically unlike other religions in appealing not only or primarily to man's sense of values but to his devotion to a person, if it is right in finding God not in abstractions like love or goodness but supremely as incarnate in Jesus, then a mild program of philanthropic service will not satisfy, and proselytizing (ugly word though it be) becomes an inescapable obligation. * * * * *

"This Christian humanism is quite certainly not the religion of the New Testament. The attempt to discover behind the gospels a beneficent preacher of righteousness with an exalted idea of God and remarkable powers of insight and sympathy has definitely broken down. The critical studies of the past twenty years have demonstrated that such a Jesus has no place in history or in the earliest records. * * * * *

"Those of us who welcome and would gladly endorse much that the report proposes cannot but regret that its theology seems to us definitely defective, for we are convinced that in failing to do justice to the gospel as the power of God unto salvation and to Jesus as infinitely more than teacher and saint, the report invalidates to that extent the conclusions which it draws and the recommendations which it adopts.

"Greatly as we value the positive achievements of the inquiry, we are confident because of these things that it cannot be the last word on the subject."

The Cost of a Second-hand Coat, or the Price of Spiritual Power.

By Evangelist Geo. W. McCall, Th.D., Dallas, Texas.

The Lord called Elijah from under the juniper tree where in utter discouragement he asked to die and started him on a new task of anointing two kings and finding himself a successor. The record reads:

So he departed thence and found Elisha the son of Shaphat, who was plowing with twelve yoke of oxen before him, and he with the twelfth. And Elijah passed over unto him, and cast his mantle upon him. And he left his oxen and ran after Elijah, and said, Let me I pray thee kiss my father and my mother, and I will follow thee. And he said unto him, Go back again; for what have I done to thee? And he returned from following him, and took the yoke of oxen and slew them, and boiled their flesh with the instruments of the oxen, and gave to the people and they did eat. Then he arose and went after Elijah, and ministered unto him.

The prophets are to have successors, the apostles none. I believe in prophetic succession. The prophets were forth-tellers for God as well as fore-tellers. That the Old Testament prophets were given the supernatural power of foretelling the future I most firmly believe, and yet even the greatest of these were largely commissioned to speak a burning message to their contemporaries. This was pre-eminently true of Elijah. This seems to be the case with the New Testament prophets, men who spoke under great spiritual enduement a message for God. The Lord is still seeking such prophets today.

Elisha asks for a double portion of Elijah's spirit. This seemed an impossible request, but it did not prove to be such. God's power has never been strained, nor exhausted. Our faith and fitness make the only limits. The power of forecasting the future may not be given now, but the power for recasting the present is ours to enjoy. In every age God has raised up voices

to call the people back from idols to serve Him. In this day of splendid mediocrity, Athenian culture and Laodicean coldness, God is looking for prophets to speak to His people.

But the price of the power is great. Let us note what it cost Elisha to procure the old prophetic mantle of Elijah.

I. A Great Renunciation.

Elisha gave up a twelve-plow farm to become God's prophet. He liked the fit and feel of the old coat and determined to have it. A twelve-plow farm is a big farm, even in Texas. Prophetic power like all power is expensive. Our national government is now building the Hoover Dam on the Colorado River, between Arizona and Nevada. It will impound 25,000,000 acre feet of water, enough to irrigate 6,000,000 acres of desert, a fourth of the area of Kentucky, and it will develop a million horsepower of electrical energy. But this will cost the government $175,000,000. Power plants are expensive.

Political power is expensive. Look at the large sums of money and consuming effort to attain the presidency of the United States.

But spiritual power is most expensive of all. It cost Elisha a great renunciation. To become Elijah's successor he gave up a big farm.

To become a Christian one must give up evil things; to become a prophet one must give up good things. There is no harm in running a farm. To engage in farming reveals no evil heart though it may reveal at present a weak head. But the farm had to go or Elisha could never wear Elijah's mantle. Young brethren, if you are dreaming of a good salary and the acquiring of a comfortable estate, you have missed your calling. God's prophets have never been those who have worn soft raiment nor dwelt in Kings' houses. Gehazi could never have gotten the prophet's old coat. We must choose between Naaman's bags of money and fine garments and the rough mantle of God's prophet. Poverty is the economic portion of all real prophets of God.

II. A Great Consecration.

But Elisha paid more. He gave a great consecration. Renunciation alone will not make a prophet. It will take us no further than the cloister of monasticism. A prophet must not leave the world but live in it. Elisha not only gave up the farm but "he arose and went after Elijah and ministered unto him." Renunciation is turning from the world, while consecration is turning to Christ. The one is negative, while the other is positive. The one leaves us in a cell, the other lands us in a ministry. The pull toward Christ must be even greater than the push from the world. Paul felt this tremendous drawing from Christ when he wrote: "What things were gain to me, these have I counted loss for Christ, yea, verily, and I count all things to be loss for the excellency of the knowledge of Christ Jesus, my Lord: for whom I suffered the loss of all things and do count them but refuse, that I may gain Christ." A consuming passion for Christ is the power of the Christian ministry. A renunciation of the wicked world may make a Gandhi, but a renunciation plus a consecration alone can make an Adoniram Judson.

III. A Great Concentration.

There was yet another instalment to pay for the old coat. It cost a great concentration. Elijah tested Elisha at this point to see if he would stick to a hard job. At Gilgal Elijah said to Elisha "Tarry here, I pray thee, for Jehovah hath sent me to Bethel". But Elisha replied, "As Jehovah liveth and as thy soul liveth, I will not leave thee".

So both went to Bethel. At Bethel, Elijah again tries to leave him but Elisha refuses to be left behind. When they reached Jericho, Elijah said, "Jehovah hath sent me to the Jordan," but Elisha promptly replies that he will go too. He could not shake him loose. When they had crossed the river, Elijah said, "Ask what I shall do for thee", and Elisha answered, "I pray thee, let a double portion of thy spirit be upon

me''. Elijah said ''You have asked a hard thing, nevertheless if you see me when I am taken, it shall be so''. Elisha was on the spot when the chariot of fire took Elijah and the old coat had scarcely touched the ground when Elisha had it and put it on. He tore up his old one. He was done with the past now. Henceforth he was God's prophet. On his returning he smote the waters of the Jordan with the old mantle and they parted and he went over. All barriers give way to Elisha's kind.

Here was a man who gave undivided attention to his ministry. Nothing could shake him loose from it. A bull-dog would be as a toothless puppy compared to Elisha. He was like Paul who said, ''This one thing I do''. There was no divided interest or attention. This has spoiled many a preacher's success. Jack of all trades is good at none. A rifle is a war weapon rather than a shot gun. All the powder behind one bullet makes it a more dangerous gun. It shoots further and harder.

A man who wants nothing for himself, has a consuming love for Christ and cannot be sidetracked by secondary issues, is a man you have to reckon with. He is invincible.

When I feel like I am slipping in earnestness, I like to turn to John Wesley's Journal. I do not think much of his theology, but have an almost unbounded admiration for his spirit. I had rather have Peter Bohler's honor of having led John Wesley to Christ, than to have the honor of having led any other man to Christ who has lived in the last two hundred years. Wesley paid the price for spiritual power. He could easily have been the foremost bishop in the English Church in the 18th century. He had the talent and the culture. But all this he laid down to preach the gospel to the masses of England, who were almost as pagan as they were before Christianity ever reached the British Isles. Dram-drinking, fox-hunting parsons had not preached the gospel to them. They were sodden in ignorance and sin. The church slammed its doors in his face. When he spoke at his father's old church at Epworth, he had to speak outdoors. Oxford, too, shut him out. Now they show his room as a shrine. 'Tis always so. Men crucify their benefactors and canonize them afterwards. He went like a mad man to every

nook and corner of the kingdom. He went through heat and cold, through snow-storms, and swollen rivers; nothing daunted him. He traveled two hundred and fifty thousand miles, mostly on horseback, preached forty-five thounsand sermons and received into his societies during his life time eighty-five thousand souls who gave evidence of being born again. When he died all he left behind was a worn out preacher's gown, a badly used up reputation and the Methodist Church. Few men have ever lived with more single-hearted devotion to Christ. Oh how we need today men of Wesley's spirit to preach the gospel to this money-mad, pleasure-intoxicated generation. We have cultured ministers by the hundreds, but where are our prophets, with unbreakable courage, and unquenchable passion to call the world back to God? We can have a double portion of Elijah's spirit at the same price which Elisha paid—

A complete renunciation,
A deathless consecration, and
An unyielding concentration.

Some Thoughts On the Values of Baptism and the Supper.

By Dr. J. H. Rushbrooke, M. A.

(*Address at the General Assembly of the Australia Baptist Union.*)

The early Quakers were largely recruited from the ranks of Baptists. Nor was this accidental; it was due to a real similarity of ideas and of emphasis. The Baptists had recognized even more clearly than Martin Luther the supreme importance of faith. Luther halted in the application of his own principle *sola fide* (by faith alone). Many years ago, when a student in the Berlin University, I listened to the world-famous church historian Adolf von Harnack. Harnack was dealing with the period of the Reformation, and in one of his lectures he reminded us that the unreformed Church not only practiced infant baptism, but also celebrated a children's Eucharist. The Reformers made short work of that: "What can be the value of a Eucharist", they asked "when the participants are without faith and do not even understand the rite"? "Gentlemen", added Harnack after a significant pause, "if they had raised the same question about infant baptism, what would have become of the standards of our Church"? He offered no answer. None was needed; sufficient had been said to indicate the inconsistency of the Lutheran position. The study of the New Testament by the pioneers of the Baptist movement issued in convictions more consistently Lutheran than Luther's own. Faith was primary: without it both baptism and the Lord's Supper were not only destitute of religious value, but even superstitious and dangerous. The dominant fact is inward experience; ecclesiastical rites are subordinate. In themselves they are just external physical happenings, totally incapable of securing any spiritual benefit, and too easily capable when misinterpreted of inflicting spiritual injury. So our fathers came to regard them, in the

light of their own experience and the language of the New Testament. The early Baptists accepted the scriptural ordinances; and they reinterpreted and revalued them in the spirit of the great Apostle when he wrote "Christ sent me not to baptize but to preach the Gospel". First things first; faith before form. It is the paradox of our Baptist position that by means of a rite we make a radical protest against the very principle of ritualism.

Now the Quaker, grasping as firmly as the Baptist the idea of the supremacy of spiritual experience, has passed beyond this relative and healthy depreciation of external rites. Not satisfied with asserting that they count for far less than inward grace, he rejects them altogether. In his positive teaching he shares our emphasis; in his negative we find him wrong. But make no mistake: if one had to choose between superstitious and magical ideas of baptism and the Lord's Supper and the total omission of them, I for my part, and I think most of us in every land, would be with the omissionists all the time. That choice is not forced upon us; and so I am free to speak of the wonder and glory of the New Testament ordinances.

The word "Sacrament" appeared in the original title suggested for this address. I am venturing to exercise "the freedom of a Christian man" and use my own vocabulary. I do not love the word *sacrament;* I will not quarrel with those who use it, and who confine its application to baptism and the Supper, and try to give the word a purely Evangelical meaning; but to me it seems far better to avoid it. In at least five-sixths of the professedly Christian world it conveys a meaning which Baptists reject; and when men hear it on our lips they naturally give it the generally accepted connotation. It is argued by some excellent Baptists that the term "sacrament" has been misused, and that we ought to rescue the word for better use. One of my most honored friends argues that, if we drop the word "sacrament" because others put a bad meaning upon it, we might on the same ground drop the word "baptism". The argument is quite unconvincing; "baptism" is a New Testament

term and a New Testament idea to which we are committed. "Sacrament" is a Roman legal term in the first instance, and in historical usage it has a remarkably bad history; why adopt a term so doubtful that we must needs explain that we do not mean by it what most of the world means? It brings us moreover into conflict with terminology of millions of our fellow-Baptists. That great theologian Dr. E. Y. Mullins was wont to teach that "Baptists recognize no sacraments". I know that some of our preachers try to set up a distinction by saying that they are "sacramentalists" but not "sacramentarians"; but I find the late Bishop Gore claiming for himself that same term "sacramentalist". Where there are real differences of outlook, it is just as well to keep clear of a confusing vocabulary. "Baptism" and "the Lord's Supper" are good Evangelical terms, and we have to do with the values of the Baptism and the Supper.

I.

Baptism and the Supper Recall Historical Basis of Christianity.

And first among these values I ask you to consider this, that these ordinances are a *perpetual reminder of the historic basis of Christianity.* Our religion is not a system of philosophical ideas, or of morals, discovered or shaped by human effort; it rests on the action of God in history—in other words, it is a religion of revelation. It is not like Confucianism or Buddhism, a code or a teaching that could be understood and followed even apart from any knowledge of the Founder. Christianity is the preaching of Christ. It is inseparably linked with events in space and time; and so far from this being a weakness, as some critics and some lovers of abstract thinking contend, it is its strength and its glory. The universal range and effectiveness of the Gospel are rooted in its factual character. Speculative thought and mere precept could never reach and save the world of men and women. Tennyson's familiar words are an unanswerable apologetic for the historic basis of a conquering religion:—

For wisdom dealt with mortal powers,
When truth in closest words must fail,
While truth embodied in a tale
Shall enter in at lowly doors.

And so the Word had breath, and wrought
With human hands the creed of creeds
In loveliness of perfect deeds,
More strong than all poetic thought,

Which he may read that binds the sheaf,
Or builds the barn, or digs the grave,
Or those wild eyes that watch the wave
In roarings round the coral reef.

And the two simple rites of which we here speak are perpetual reminders of this essential historic basis of the religion we hold. The evidence is beyond doubt or even serious question. Both ordinances have been exposed to misunderstandings and modifications, perversions and corruptions; but both in their simple purity are linked with the origin of Christianity itself. I do not need to consider at any length the argument of certain negative critics that Jesus gave no command to baptize; if the disciples had not understood this to be His will, it is inconceivable that they should have adopted this distinctive ordinance everywhere without exception from the very outset, as the letters of the Apostle Paul amply demonstrate. The evidence is decisive: our certainty does not rest on a single text or on the answer to the question whether the last verses of Matthew's Gospel represent *ipsissima verba* of Jesus. It has a far broader basis. Similarly with the Lord's Supper: Inside the Bible and outside it the positive evidence is abundant, and there is not a "shred of a shade of a shadow" of negative evidence: it was observed universally from the first because Jesus willed this. They who on purely speculative grounds seek to discredit the specific assertion that Jesus enjoined the observance create for themselves an insoluble problem: what authority was there except His that could have produced this universal acceptance. These ordi-

nances are there, and they render constant testimony to the Jesus of history as a real person with whom they originate. Christianity is Christ; and it is ready to challenge the world on its facts or rather its great Fact:

> "Yea, with one voice, O world, though thou deniest—
> Stand thou on that side, for on this am I."

II.

They Enforce the Specifically Evangelical Interpretation of Christianity.

Pass on to a second proposition: these ordinances are *a perpetual enforcement of the specifically Evangelical interpretation of Christianity.* That applies to both. Think of believers' baptism from this point of view. I remember the publication of that weak and self-contradictory book by R. J. Campbell, which he has lived to withdraw: "The New Theology". It was a singular mixture of pantheistic ideas and crude caricatures of evangelism; but when published it won from a group of Congregational preachers a degree of approval that considerably astonished me. I recall a conversation at the time with a very eminent Presbyterian divine on the subject. "It seems a little surprising" I said "that Congregationalists and Baptists have received that book so differently. Neither of them has any central authority to impose a creed. They are both congregational in polity, but whereas many Congregational ministers sympathize with the general trend of the New Theology, it has not won any acceptance among us." "I'm not in the least surprised," was the reply, "when I think of your distinctive ordinance. With your baptism to remind you continually of the central saving facts of the Gospel, you couldn't follow that line." A candid tone and impressive testimony. Think of the Lord's Supper from the same point of view: how eloquent it is! Professor A. B. Bruce once wrote that it is like a monument standing through the centuries for all to read, and bearing the inscription "Sacred to the memory of Jesus Christ". That is a word

worthy of acceptation; let us make it a little more precise. "This do in remembrance of Me." It is good to remember Jesus in any aspect. The matchless Teacher, the tender Healer "touched with the feeling of our infirmities", the Friend of the outcast and the sinner in His earthly ministry: but the Lord's Supper reminds us that the Lord Himself wished to be remembered in a definite way. "This means My body." "This means My blood." (Italic Moffatt's translation without pausing to defend it; we do not doubt that he is right). The bread signifies the body broken, the wine the outpoured blood. In other words, Jesus would have His disciples remember Him not in a vague and general way; He stresses the memory of Him as the dying Saviour. The cross is central. The Evangelists have understood that: read them and see what a disproportionate space—so to speak—they give to the Passion and Death of the Lord. They know that this—not the teaching, though "never man spake like this man", not the deeds of kindness and mercy that marked the days of earthly ministry, but the Sacrifice—is what means most; without it there would be no Gospel. The Lord would have His Sacrificial Death remembered—not repeated: only one Priest could offer that Sacrifice, and that Priest is Himself. The supreme significance of the dying love of Jesus Christ is what the Lord's Supper emphasizes from age to age. "As often as ye eat this bread and drink this cup, ye proclaim the Lord's death till He come." As safeguards of the Evangelical interpretation and emphasis, these New Testament rites are of high worth.

III.

They Emphasize the Spiritual and Personal.

The third point follows immediately from what we have said. It is this: Baptism and the Supper *safeguard and emphasize the spiritual and personal.* Already I have touched this in speaking of the inconsistency of the Lutheran reformers. For a minute or two let me be frankly polemical. We hold a definite position regarding baptism, and we hold it against the majority of organizations throughout the earth known as Christian

churches. We hold it not for any trifling reason, not from love of contention, not in light-hearted fashion—we are certainly not Baptists "for the fun" of being so: in not a few lands it costs much to be a Baptist, and the price is exacted in many forms, from social ostracism to fines and banishment and even death. Yet here our people stand, and like Luther at Worms they "can no other". Why not? You answer with truth that the New Testament is on our side: on the question of New Testament exegesis we have won the battle all along the line. The argument from "household baptisms" is abandoned today by every scholar worth his salt: those who still echo it are out of date (and here let me say that on the ocean between Liverpool and Fremantle I re-read my New Testament from beginning to end). On other grounds too our answer is full and convincing. I know for example that certain words in the Authorized Version have been left out of the Revised—quite rightly because they are not in the older manuscripts. This is the Revised Version of a passage in the Acts concerning the Ethiopian chancellor: "And as they went on the way they came into a certain water; and the eunuch saith, Behold, here is water: what doth hinder me to be baptized? And he commanded the chariot to stand still: and they both went down into the water, both Philip and the eunuch; and he baptized him."

The Authorized Version includes after the eunuch's question the words: "And Philip said: If thou believest with all thy heart, thou mayest. And he answered and said, I believe that Jesus Christ is the son of God."

Now how came those words into some of the manuscripts—not the best, but nevertheless ancient? Simply because a confession of faith in some such form was a matter of course, and so a copyist put into the text what he knew it implied. Furthermore, old liturgies have come down to us and they tell their own story. We could even appeal to the modern practice—say of the Anglican church. How comes it that godfathers and godmothers are brought in to speak for a child? Simply because the old liturgies required a personal profession. The child could not give this, and some expedient had to be found for re-

taining the well-established form which was quite natural in a liturgy originally prepared for persons able to answer for themselves.

Yes, our defense is complete along these lines: nevertheless we may give deeper reasons. Religion in the full sense is personal, or it is nothing. Vital religion is self-committal to Jesus Christ. It has no room for proxies. The rights of personality are violated if anyone presumes in these high matters to speak for another. Believer's baptism, so Dr. Wheeler Robinson truly says, is "the only baptism which is strictly and primarily an ethical act on the part of the baptized" and in testifying against infant baptism "Baptists are testifying against the whole complex of ideas of which it is the symbol". It is a grave spiritual loss when a child is deprived of its right to make its own confession in its own way and time; and those who have responded to the appeal of God in Christ by personal submission, and then like Timothy have made "the good confession in the sight of many witnesses" know that to do this was privilege indeed—an act of obedience that brought its own blessing. Let John Clifford tell you what his baptism meant to him, so that he kept the anniversary of it on the 16th of June, every year afterwards, throughout his long life:—"I was baptized, was it of any use to me? I simply bear my witness—that that day marks definitely the accession of great power to my conscience, a quickening of my sense of obligation such as does not characterize any single day since; and hence every recurrence of 16th June . . . recalls that baptism which set me, in full dependence before God, to a full-hearted determination to obey Him, such as enabled me to escape many perils, and to bear a continuous witness for Jesus Christ".

Brothers, there is the wonder and the glory of believer's baptism. It is in itself an act of loving obedience. It is a powerful moral and spiritual lever such as infant baptism can never be. Read the sixth of Romans, and then give up believer's baptism—if you can!

Baptism then rightly follows the beginning of conscious discipleship. It does not create personal faith: it expresses it. It

is a thoughtful recognition that we are not our own: it symbolizes our dying with Christ and the new life we owe to Him. But see: this new life derived from Him is sustained by fellowship with Him. And the Supper has its place—recalling to our wandering minds and wayward hearts the love that redeemed us We brush aside all sacramentarian notions. We have little interest in arguments about the form of the service. We love to recall the words of institution, but we resist the encroachment of ideas which have no place in the New Testament. It is not the Mass, but the Lord's Supper, that we observe. We should agree with Dean Inge when he declares: "The Protestant on his side is quite determined to stand fast in the liberty which he gained four hundred years ago, and cares less than nothing for the 'Catholic tradition' which forbids him, for example, to break his fast before communicating. This may seem a small matter, but it is not; it is the difference between one religion and another religion."

And as to the stress upon the priest as celebrant, we reply that we have learned even from the great Anglican expositor, Bishop Lightfoot, that the Christian religion knows no sacrificing priest. (Its only priesthood is found in the common priesthood of believers, and is the unique unshared High Priesthood of the Lord Jesus Christ.) It cannot be that a priest is essential to carry through a rite in a religion that owns no priestly order. Nay, not even a minister is *essential;* as a matter of order and decorum, desirable on ordinary occasions; but I remember hearing Joseph Parker years ago exclaim against a postponement of the Lord's Supper because no minister was available, as if forsooth, said he, there were no worthy deacon or trusted brother to carry through the service "or even a mother in Israel". That is the glory of the Supper—its sheer simplicity. Everything turns not upon the celebrant, but upon the participant. That it is recorded in thankful faith is the one condition. We know nothing of sacramental grace as if it differed from any other grace of God. There is no gift through the Lord's Supper that is different *in kind* to that which is bestowed in answer to earnest prayer or in the devout worship of a congregation. What is

true is this, and our experience (my own and yours) confirms it. The character of the Lord's Supper, every detail bringing the Cross before us, the contemplation of Him that "having loved His own . . . loved them unto the end," the concentration of mind and heart upon the very climax of His saving work, moves us to the deeps. We gather as members of His church in receptive mood, and the same grace which elsewhere meets us is experienced yet more richly. Isaac Watts has it all:

"When I survey the wondrous Cross,
On which the Prince of Glory died,
My richest gain I count but loss,
And pour contempt on all my pride."

Thus are our hearts stirred, and oh! how deeply as we pass on to sing the greatest stanza in any English hymn:

"See from His head, His hands, His feet,
Sorrow and love flow mingled down:
Did e'er such love and sorrow meet,
Or thorns compose so rich a crown?"

Undervalue the Lord's Supper indeed! Far from it: simplicity makes the most of this hallowed occasion. Let it be reverently observed, with all prayerfulness of spirit, and our sense of the Lord will be strengthened continually. To reject all magic and superstition and erroneous interpretation is not to slight the Supper, but to give it its true value as a heavenly opportunity Then the symbols help: but only then. Then Jesus Christ is truly present to the faith of His people.

Yes, this memorial service stands for much in the life of the Christian man, and precisely because it means so much I dread tampering with it. Alexander MacLaren, prince of expositors, declared that to pass beyond the idea of memorial is to take the first step on a dangerous slope. I think I know what he meant. Assert a presence of Christ that is located in the elements, is different in kind to His presence at other times and places, and you are drifting. It doesn't matter how you try to make dis-

tinctions: the Romanist says "*transubstantiation*"—the elements are changed into the substance of the body and blood of Christ. Bad theology, bad philosophy, and bad science! Many Anglicans and Lutherans talk of "consubstantiation"—the body and blood are present "in, under, and with" the elements of bread and wine. This whole complex of ideas is foreign to our thought and experience. Connect a special presence of Christ with visible and tangible elements that can be kept in a box, and forthwith the door is open for adoration and reservation and every form of superstition. Our Lord's presence is in hearts of the believing people: His Spirit is the common spirit of their fellowship. That presence is vividly felt as they gather for this memorial service. I'm not afraid of that word: and when men slight us as celebrating a "mere memorial service" I reply that it is they who drag in the word "mere". We observe as Jesus commanded "in remembrance of Him"; but the communion service can never be a mere memorial, because our Lord is never a mere memory. "It is Christ that died: yea rather that is risen from the dead".

I must add this point—which for lack of time I cannot stay to develope—that at the Lord's Table we realize supremely that the *spiritual and personal is more than the purely individual.* The social aspect of our religion finds there its highest expression. His living Spirit is the vital principle of our unity: we know ourselves members of the one Body of which Christ is the one Head.

Public Worship.

By W. Everett Henry, McMinnville, Oregon.

The Review and Expositor for April, 1931, presented an article on "The Problem of Worship" in which the writer, Dr. McGlothlin, clearly and comprehensively traced the development of Christian worship through the centuries, and called attention to some of the trends and problems in present day church worship. On the background of this fine, constructive article, let us look somewhat more in detail, at the nature, value and present status of public worship, with some suggestions as to its possible improvement.

Public worship may be simply described as the united worship of two or more individuals. This uniting of individuals brings certain factors into public worship which do not belong to private, individual worship, yet the central elements of public and of private worship are identical. To set forth, therefore, what, essentially, public worship is, we must discover the essential elements of private worship.

Private worship brings into play man's whole personality. Worship cannot be thought of as primarily a function of the emotions. The intellect and the will are also active. Which of the elemental factors in human personality intitiates the act of worship? Sometimes one, sometimes another. The beauty of a sunset, the fragrance of a flower, the strains of majestic music may call the soul to worship. So also may the grasp of a great scientific truth or historical fact by the intellect. And then again the will may say, "The time has come to remember God". Which of these elemental factors is dominant in worship? Doubtless emotion, but never to the suppression of the other two. However profound or exalted may become our feelings in worship, always in close conjunction will be found the intellect and the will making their appropriate and real contributions to the total effect.

More needs to be said of worship, however, than simply that it includes the whole man. It is at the same time the highest

function of the whole man. In worship the whole man has to do with God. The individual man's conception of God may be very defective, yet it is the highest conception he possesses, and serves as a "bridge of beauty" to worthier conceptions both of God and of self. It may be vague, but the highest qualities of which he knows are summed up in it and each is lifted to the highest degree he can conceive.

Worship not only brings man into conscious contact with God, the highest and holiest being he knows, but it sets up and sustains relationships between man and God which are very intimate. Prominent in this conscious contact with God is adoration, the recognition of the supreme truth and beauty and goodness which dwell in him. The awe that inheres in adoration may tend to raise a barrier between man and his Deity but the rich appeal of the beauty and goodness of God keeps this barrier from becoming more than a wholesome appreciation of difference and leads the humbled soul into the intimacies of communion. In this fellowship with God, in which spirit communes with Spirit, the finite with the Infinite, we reach the heart of worship, that which is finest and highest in it, and without which no real worship can exist. And this communion embodies the highest intimacies into which the human soul can enter. This statement of another is not an exaggeration: "Intelligent worship is the most remarkable achievement of which a human being is capable."

Public worship, then, may be more fully described as that highest function of a group of people in which all give the whole personality to the adoration of and intimate communion with God. Public worship is a richer and more colorful exercise than private worship. Diverse personalities are caught up together in a great unison of appreciation and desire. The whole group becomes in a real sense a unity, each blended with the whole, as a mob on a lower plane becomes a unity in some definite undertaking. And yet each individual adds his own peculiarity to the whole as in the full volume of a great organ each stop adds its peculiarity of tone to the blended harmony of the whole instrument. The individual is not lost in this identifica-

tion with the group. He is so blended with that larger whole that he becomes greater than himself and shares in an activity that in reach and power and richness passes beyond any that is possible to the individual acting alone.

If these conclusions as to the essential nature of public worship are approximately correct, it is quite evident that such worship contributes to man's well-being. The higher the function the larger and more valuable the contribution that comes from its proper exercise. Since private worship is the highest function of a man individually, and public worship adds the highest function of men collectively, even if we were unable to discern and benefits arising therefrom, we should still be under the necessity of supposing they existed.

At least some of the benefits of public worship, however, are easily discernible. It makes a large contribution to the development of Christian character. Private worship brings the individual into intimate fellowship with God under conditions which leave the human personality peculiarly open to the influences of the high and holy. In public worship this fellowship with God is heightened and intimate fellowship with godly men is added. By the laws of life such fellowship so favorably conditioned builds, it may be slowly, yet unfailingly and permanently, the elements and graces of Christlikeness into the individual character.

More particularly, public worship (and all that is said in this paragraph is true also of private worship in lessened degree) diminishes the "wastage of inward discord" and enhances the unity of personality, the harmony of being. In so doing it greatly helps to produce that poise our Master possessed in such pre-eminent degree and which men so much need. Still further, public worship permeates the soul with that "peace of God which passeth all understanding." It brings love onward towards the perfection so beautifully described in 1 Cor. 13. It lengthens the reach of faith and strengthens its grasp. It expands that "hope" which as "an anchor to the soul" is both "sure and stedfast." Indeed, there is no element in the "fruit

of the Spirit'' that is not more firmly established and more clearly accentuated by public worship.

Public worship in itself is a praiseworthy act. It becomes a man to remember his God. It is honorable in him to acknowledge indebtedness for blessings received and to express his gratitude to the Giver of those blessings; to render the sacrifice of thanksgiving to the One who created all things and in whom all men live and move and have their being; and to do this in the presence of all the Lord's people.

Beyond being a praiseworthy act in itself, public worship is praiseworthy also in that it exercises a wholesome influence on others. It sets a good example before those who may be disinclined to worship and reminds them of their own neglected duty and privilege. It encourages fellow-worshippers and adds to their joy, and also to the satisfaction which the Father finds in the worship of his children.

Probably the chief contribution of public worship to well-doing, however, is to be found, not in the things already mentioned, but in the preparation it brings to the worshipper himself for all kinds of good works. It has already been noted that public worship develops Christian character and every gain in Christlikeness means both more ability to serve and more certainty that opportunities to serve will not be neglected or misused. In other words, public worship brings to the worshipper better qualifications for service, a keener desire to undertake it, a clearer perception as to how to perform it, and a firmer conviction that it is worthy of one's best and will produce results.

Now in the light of this setting forth of the nature and importance of public worship what shall be said of its present status? What might truthfully be said of public worship in one denominational group might easily, of course, be wide of the mark as to public worship in another group, and it is also true that public worship does not hold the same place in all churches of the same denominational group. However, concerning the status of public worship in many Protestant churches some things may very safely be said.

1. It is blatantly evident that public worship is lightly esteemed by the average church member. Accurate figures, of course, are not to be had, but it is probably a high estimate to say that fifty percent of the membership of Protestant churches attend public worship twice a Lord's Day. Some would doubtless insist that it would be nearer the truth to say fifty percent attend one service each week on an average. Whatever the percentage may be, it is quite certain that many who might easily gather together for worship as the occasion offers esteem the privilege so lightly that they do not make the least effort to do so.

2. It is also quite noticable that in many of our churches public worship itself is little planned for. It would be far from the truth to say that it is overlooked. Worship is recognized as an element in the service, doubtless also as an important element. But it is very largely left to take care of itself. If it comes out strongly during the service, all are the more happy, and most do not know why. If worship is feeble, the service is recognized as below the best, but few would be able to indicate what was lacking. Beyond question church officers, church musicians, and often times even pastors are not deliberately planning that worship shall always have its proper place in every church service.

If public worship is so important in the functioning and upbuilding of Christian character and in the preparation for and development of Christian activity, and yet so lightly esteemed by the people and so little planned for by our pastors and church officers, it would seem that the possible improvement of public worship should be a topic of prime interest.

Any improvement of public worship must begin with a more adequate appreciation of its importance in Christian life and service. It is not to be expected that much effort will be given to the development of any phase of Christian life that seems to lack vital importance, for we are a practical people. But if public worship is as vitally connected with the development of Christian character and activity as we have tried to show, then it is reasonable to believe that our people will give attention to the facts and co-operate in efforts to improve the conditions.

All the assembled people have somewhat to do with the comparative success or failure of public worship, but certain individuals and groups are especially responsible. The janitor may help or hinder public worship as he keeps the auditorium clean and comfortable and filled with fresh air. The floral committee can help by tastefully arranged decorations. The attitude and bearing of the ushers as they seat the people and receive the offering constitute another important factor. The most important small group in public worship, however, is the choir. Seated nearly always where the whole congregation can see them, their dress and general conduct take on special importance. Misconduct of any kind in the choir is ruinous to public worship, and even a few individuals in the group who cannot or do not share sincerely and adequately in the spirit of worship constitute a constant threat. The chief factor in the choir is, of course, the director. No public worship service can come to its best unless the director of the choir possesses the true spirit of worship and co-operates carefully with the minister in the preparation of the musical program for the service. Scarcely second to the choir director in importance in the musical part of public worship is the organist (or pianist). Here also the spirit of worship and of faithful co-operation with the choir director and the minister are indispensable.

It is upon the minister, however, that the primary responsibility rests for the success or failure of public worship. Of necessity he must lead in the preparation for the service and in the conduct of it. It is his to select the hymns to be sung and the scripture to be read; to confer with the choir director and organist as to special musical features; to preside over the service and make his own contribution in prayer and sermon or address.

So important is the part of the minister in public worship that further consideration should be given to certain features of it. (1) The inward spirit of the man is a decisive element. His own soul should be in a worshipful mood. Surely it is not possible for a minister, however able he may be, to lead a congregation in a truly worshipful service unless he himself be truly

worshipping. Here may be found real arguments for an undisturbed period of quiet preparation for the minister before the service begins. Can the minister go from the teaching of a Bible class or a meeting of the board of deacons or of some committee into the pulpit and be prepared as he should to lead in public worship? Possibly some can. Their souls may be resilient enough to carry over the preparation of an earlier hour. Much depends on the personality of the man and each minister must decide for himself what is best. Generally, however, it is safe to say that a period of undisturbed quiet just before the service is desirable, and the officials of every church should cooperate in securing it for their pastor.

(2) Pulpit manners. Much needs to be said at this point, much more than can be set down here. But first let it be said again and again, No slovenliness. No slovenliness in dress, in posture, in gesture, in speech. And secondly, let it be said with equal emphasis, No parade. No parade in dress, in posture, in gesture, in speech. An easy naturalness is the thing to be sought, a naturalness in the sense given that term by Dimnet: "Being natural consists in neither concealing nor displaying one's ideal, and in acting directly in accordance with what it dictates." ("What We Live By", p. 217.) No Seminary training can suffice here. Fine as that may have been, it is but the beginning of a discipline that must continue through the years. Few congregations are hypercritical of their minister's pulpit manners, all will appreciate his freedom from faults. Yet no minister should seek good form in the pulpit just to escape the criticism of men. A far nobler motive should be his. He should seek faultless manners before his congregation in order to help the people to worship and to be himself acceptable unto God.

(3) The prayer. It should not be didactic. It should not be homiletic. Praying is neither teaching nor preaching, nor any possible combination of the two. The pulpit prayer is to be above all worshipful and because it is thus worshipful, fitted to the occasion. It is to be worshipful in the sense that it somewhat adequately gathers up and expresses the worship of the assembled people and at the same time lifts it to a higher

plane. And if it is to be thus worshipful it must vary in form and content as the occasion varies. Set forms of prayer may have their values, but it is not possible for them to meet the demands of all occasions. Yet very few if any, pulpit prayers should be impromptu. Preparatory thought should be given to the prayer as well as the sermon.

(4) The sermon. Is the sermon to be thought of as a part of public worship, or as an appendage thereto? And if to be regarded as a part of public worship is it the climax thereof, or a sort of anti-climax? Perhas most preachers need to do some further and clearer thinking as to this relationship of the sermon to public worship.

Is the minister to think of a church service as primarily for worship up to the beginning of the sermon, and after that primarily for something else? Surely a church service does not need to be thought of as such a disjointed double-header affair as that. For one, my heart cries out against making any such distinction. The congregation is gathered together to worship God. The sermon should be thought of by all, and especially by the preacher, as a part of that worship and not an appendage to it. And the ideal should be to make the sermon the very climix of the worship period. Other parts of the service have been but leading up to this. With every paragraph of the sermon the spirit of worship should be deepened until the last sentence is uttered.

It may be that many preachers have not so conceived the sermon. But should it not be so conceived? It is widely insisted that the average sermon in Protestant churches these days is weak. Says a recent writer: "There is a vacuum in our preaching that makes it hollow and dead. I have to confess in the face of my modern pride, that the preaching of a generation ago possessed a remarkable mysterious radiance and power that I pray in my desperation to possess." Perhaps a clear and steady recognition of the sermon as a part of the worship of the Lord's people, and a deliberate and persistent effort on the part of the preacher to bring every message up to this high ideal, might help to fill that "vacuum" and restore that lost

"radiance" and "power." At the very least such an ideal steadily adhered to would eliminate from current preaching much that must be placed in that deadly category of things that are good but not good for much; material that, if not utterly trivial, is at best superficial. For a worshipful sermon must deal with the greatness and goodness of God, with the glory of his character and the graciousness of his dealing with men, and with the holy fellowship men may have with him through the redemption which is in Christ Jesus.

What changes need to be made in the order and content of our church services in order that our worship may be improved? Probably few. In some cases changes here and there in both order and content of services may be desirable. Perhaps in various ways our services could be enriched to the profit of the worshippers. However, worship is not a matter of form, but of spirit. Dr. George Walter Fiske, in his recent book on "The Recovery of Worship", tells of an experience at Funchal, Madeira, that emphasizes this fact. He attended early mass at the ancient Cathedral of Sao Pedro and behold the listlessness of the people until the sound of the bell announced the elevation of the Host. Then there was a moment of emotional intensity, but for him the spiritual value of the service was "zero". Later he crossed the park and entered the little Scots' Kirk. The building was bare and stark, with rough pews and wheezy organ. The service was simple, but the minister in the high pulpit that day was a true man of God and made the hour memorable because of the high spirit of worship he was able to bring into the service.

As a conclusion to this discussion of public worship perhaps the following practical suggestions will prove helpful:

1. Let the minister himself come to a thorough understanding of the need the nature and the possibilities of public worship, and assiduously cultivate his own powers to lead in this holy exercise.

2. Let the minister lead his helpers in the public service of the church—organist, choir leader, choir, ushers, janitor—in a careful consideration of the nature and significance of worship.

3. Let the minister see too it, above all else, that his own soul is in the proper attitude to worship, and then, as far as possible to him, bring his helpers in the service into the same attitude before the service begins.

4. If changes in the order or contents (apart from prayer and sermon) of the service are deemed wise, let them be made as unostentatiously as possible and after all due conference with the leaders of the church and any other parties immediately concerned. Worship can hardly come to its best where there is bickering or any lack of harmony.

Broadus in the Class Room.

By A. T. Robertson, Louisville, Ky.

(Founder's Day Address, 1933.)

It was one of the epochs in my life when one day early in October, 1885, I climbed to the fourth story of the old Polytechnic Building, where Kaufman-Straus Department Store now is, to hear Dr. John A. Broadus for the first time in the New Testament English class. I fell at once under the spell of this magnetic teacher who radiated light and stimulus to all the class. I have never lost the intellectual impulse from the impact of Broadus who with a frail body had a genius for work which is the only true genius according to Carlyle. The Seminary is the child of James P. Boyce, but it is Broadus who put the stamp of his ideals of scholarship on it and moulded it into shape. It is the glory of the Southern Baptist Theological Seminary that Broadus gave his life to it when he could have been pastor of any Baptist church in the United States, Chancellor of the University of Virginia or the first President of the University of Chicago.

1. *Broadus a Prince of Preachers.*

Dr. George C. Lorimer termed him, "the Prince of Preachers". Certainly he ranked with the very best. Dr. Boyce used to say that you could not name the five foremost living preachers of the world and leave Broadus out. In his *Modern Masters of Pulpit Eloquence* Dr. W. C. Wilkinson says of Broadus: "I have named in my title a man with every natural endowment, every acquired accomplishment, except, perhaps, plenitude of physical power, to have become, had he been only a preacher, a preacher hardly second to any in the world." The success of Broadus as pastor in Charlottesville, chaplain at the University of Virginia, chaplain in Lee's Army, supply in Louisville pulpits and all over the land, amply justifies the judgment of Dr. Wilkinson. For myself I may say that I have been privileged

to hear most of the really great preachers at the close of the Nineteenth Century (Beecher, Moody, Phillips Brooks, Joseph Parker, Spurgeon, Alexander Maclaren, and John A. Broadus). Each had his own gifts and graces, but no one of them gripped and held me as did Broadus when at his best. He touched the deepest and the highest things in the heart of man and set the soul singing towards Christ.

2. *But Broadus Was Predestined to Be a Teacher.*

There were some, like Mr. James Thomas of Richmond, who thought that Broadus made a fatal mistake in turning from the pulpit to the theological seminary, which many considered to be a sort of asylum for played-out preachers who had already dried up sufficiently to be put on the shelf. Broadus at first resisted the appeal of Boyce to join him in the new type of theological seminary to be started in Greenville, South Carolina. When he finally yielded, it was not to give up preaching, but to preach largely through others and to lift up the standard of the Southern Baptist ministry. The new Southern Baptist Convention had no theological seminary, but only Bible chairs in the denominational colleges. There was, in fact, considerable opposition to such a school as tending to ruin a man's individuality and eloquence and to level ministers into a common mould. But Broadus had the example of Jesus before him, the greatest of all preachers and of teachers also. Jesus preached continually to the multitudes, but he also trained a group of young preachers to carry on the work of the Kingdom after him. Broadus felt no inconsistency in being both teacher and preacher as Spurgeon did not who founded his Pastors' College and preached for the Metropolitan Tabernacle. Broadus was a schoolmaster in Clarke County, Virginia, before going to the University of Virginia. Then after graduation he taught a year in Fluvanna County in the home of General Cocke at Bremo. For two years in connection with his pastorate in Charlottesville he was Assistant Instructor in Ancient Languages with Dr. Gessner Harrison, his father-in-law. Then he was offered the

chair of Greek when Dr. Harrison decided to divide his work. He had made a brilliant record as a student in the University and now came this great opening. He had once hesitated about going on with Greek when Dr. H. W. Dodge urged him to study it by himself. He once gave it up, greatly discouraged. He always said that he knew Latin best of all because he learned it in his teens. His uncle, Albert G. Simms, made him spend a whole session reading Latin authors with only the text and the lexicon. Young Broadus sat astride the backless bench for hours at a time and gained a permanent stoop that some of his students in after years imitated in order to preach like Broadus. But Broadus had a commanding appearance in the pulpit and on the platform and mastered every audience. Imitation usually picks out the incidental because that is easy. But he learned to read Latin at sight. He declined the chair of Greek because that would mean his giving up the pulpit. Basil L. Gildersleeve, a brilliant young scholar from Charleston, South Carolina, who had been to Heidelberg University, was chosen, only because Broadus would not take it, as Gildersleeve said to me. So Broadus early showed pre-eminent gifts for teaching as well as for preaching It is not easy to decide in which he excelled most, as preacher or teacher. He was both, a teaching preacher and a preaching teacher, like his Lord and Master.

3. *Broadus's Contacts with Great Teachers.*

The mark of Albert G. Simms was permanent on young Broadus. At the University of Virginia he fell under the spell of three great teachers (Gessner Harrison, Professor of Ancient Languages; W. H. McGuffey, Professor of Moral Philosophy; E. H. Courtenay, Professor of Mathematics). Dr. Broadus often spoke of the different methods employed by these men. Courtenay used the power of repetition and would patiently repeat his words in clear language till the student saw it, if he could see and was not intellectually blind. McGuffey, as a psychologist, would try to get the student's point of view in order to remove the difficulty, if he could get at it. Harrison used his

brilliant imaginaton and made it play round the subject like the colors of the rainbow till some of it flashed into the student's mind, if an opening could be found. These methods were all illustrated in the teaching of Broadus during his whole career as a teacher. He used to say: "If a thing is worth saying once, it is worth saying twice", and he often called attention to the repetitions in the teaching of Jesus. From McGuffey perhaps he learned the power of sympathy. He used to tell that Demosthenes, when asked the three most important things in public speaking replied, "Action, action, action"—but that he himself would say, "Sympathy, sympathy, sympathy". Gessner Harrison left the deepest mark of all on the mind of Broadus. He was the first American teacher to use Bopp's Comparative Philology in teaching Greek and Latin. Some students called it "Old Gess's humbuggery" because it was so different from the traditional method of teaching language. There are still teachers who regard comparative philology as a nuisance, though it is a common-place in Germany under the influence of Brugmann and Delbrück, and is necessary to the historical and scientific study of Greek. Broadus took hold greedily of the new linguistic knowledge, but in his Senior Greek class at the Seminary he always had some students who preferred the old way even if it were not true. Broadus's first wife, Miss Maria C. Harrison, was the daughter of Gessner Harrison. Broadus delivered a great Memorial address on Gessner Harrison (*Sermons and Addresses*), in which he summed up his life under his motto: "Fear God and Work". By his contacts with the University of Virginia Broadus made a great appeal to faculty and students, many of whom were regularly in the Charlottesville church when he preached, along with the townspeople and the negro slaves in the gallery. He used to urge his students to read Butler's *Analogy* and preach to the negroes as Rev. Mr. Scott had advised him in his youth. He had practised precisely that method in Charlottesville. In after years Broadus became a favorite preacher at colleges and universities. He delivered the Lyman Beecher Lectures at Yale Divinity School in 1888 and his last sermon before his death was on Moses, at Vander-

bilt University. When he died, Prof. F. H. Smith of the University of Virginia, will say: "The University of Virginia bends in grief over the grave of her greatest alumnus".

4. *Taking Two Chairs in the Seminary.*

Boyce planned for a faculty of four and that meant that each professor had to have two chairs (a major and a minor). Only in the case of Broadus both his chairs were majors (New Testament Interpretation and Homiletics). His knowledge of Greek pointed plainly towards him for the New Testament chair and his brilliant preaching marked him out for Homiletics. He won first place in both chairs and held it to the end. Dr. Whitsitt said that Broadus was first wherever he chose to stand at all. It came to be so recognized in the denomination that Dr. Armitage put the picture of Broadus on the cover of his History of the Baptists as the representative Baptist of the world. He was first in any social group, like the Conversation Club of Louisville to which he belonged. He became "the first citizen of Louisville" before his death. (A Courier-Journal editorial comment upon him.) His career as a teacher was rudely interrupted by the Civil War and it was an apparent literary miracle that his *Preparation and Delivery of Sermons* which first appeared in 1870, when Southern books were regarded with prejudiced eyes by the triumphant North, succeeded from the very first, and this book, by a Southern Baptist over sixty years ago, stills holds its primacy in its field over all competitors and has had some fifty editions. It happened that, when the Seminary at Greenville reopened after the Civil War, Broadus had only one student in Homiletics and he was blind. So he wrote out the entire course for this one blind young preacher and then published his lectures as a book. In teaching this one blind preacher he has taught many thousands of preachers for two generations, a lesson for preachers who do not give a small audience their best sermons. Broadus touched the fundamental principles of public speech after the fashion of Aristotle's Rhetoric. Louisville lawyers need to read Broadus's book in order

to learn how to plead a case. Broadus had himself learned how to preach before he wrote his masterpiece. He used to say that after all the only way to learn how to preach is to preach.

But Broadus really had three major classes for his New Testament Interpretation chair had two departments (Greek and English). He created a new kind of Greek exegesis that did not assume knowledge of Greek grammar. He taught the language according to the comparative philology that he had learned from Gessner Harrison and thus created a revolution in the linguistic knowledge of every student. One can recall with sheer delight the flashes of light from Greek cases and tenses as Broadus turned them inside out. Language under Broadus became a joy, not a drudgery. The eight cases and the four classes of conditional sentences broke new ground for us all and we had the tang of fresh earth in the spring-plowing. Broadus became one of the great Greek scholars of the country. Critical exegesis rested with him on accurate knowledge of the Greek. He was particularly fond of the Textual Criticism of the New Testament and loved it with genuine passion. He aroused genuine enthusiasm for it among the best students. In his last illness and delirium Broadus several times dictated long passages of intricate details about textual criticism.

In his New Testament English class Broadus started a new kind of instruction. At that time no theological seminary had the English Bible in its curriculum. Most of them do not have it yet. If they do, it is mainly in certain sections, not the whole historical movement of New Testament life in one course, or for men who do not study Greek. Broadus was a pioneer in this work and his ideal has never been equalled elsewhere. He was sure that the English New Testament should be taught by the same man who taught the Greek so that his teaching of the English New Testament would rest on secure knowledge of the Greek. He planned the English New Testament work to include the students of the Greek classes. The technical grammatical work has done in the Greek classes, but the mastery of the whole historical unfolding came in the English New Testa-

ment. Broadus was on his throne in the English New Testament. Here with a class catching the atmosphere of the times Broadus could turn himself loose in a wonderful way with his vast knowledge, historical imagination, and graphic pictorial powers. The New Testament men and women lived again before us. One of his lectures, A Bird's Eye View of the Roman World at the Birth of Christ, was called by the students "the silver stream lecture." Old students used to come in "to hear Broadus curl" as they said. This was the famous sentence: "We are to stand to-day by the great rushing tide of human history and see where enters it a small silver stream which is destined to grow and broaden till at last it shall have transmuted the whole muddy tide to its own color." He interpreted the New Testament in the light of the history in which it was produced. He insisted that knowledge of ancient history was necessary to understand the New Testament.

5. *Characteristics of Broadus as a Teacher.*

He was so many-sided a man that one may not hope to turn round all the facets that he had. The greatest thing about Broadus was his personality, that curious magnetism that he had in so marvellous a degree. One misses it in his printed sermons. He had it in his teaching as really as in his preaching. But some of the outstanding things may be noted.

(a) *His Mastery of the Subject.*

One knew in every lesson that our teacher was master of the whole subject, not just of this one lesson. There was the reserve power from the reservoir in his teaching, though he did not claim omniscience. Once when he was teaching the Latin Theology class for Dr. Boyce and there were only two students Broadus said: "We three are studying Latin Theology together." When a student at the University of Virginia he was called a plodder because he would study each lesson and not take chances about being called on. He wanted to know the whole subject, not just one lesson. Whether in Homiletics, in Senior Greek, or in New Testament English, it was plain to

us all that Dr. Broadus was at home and in his element. He loved for his students to ask questions if they were pertinent, and not to waste time. If he suspected that, as Dr. C. H. Jones said a year ago, he would cut the man's head off so smoothly that he would not know it till he sneezed.

(b) *He Required Accuracy in Details.*

His demand for accuracy in details was a passion. One day he sent a brother to the map with a pole to point out Jerusalem and the brother located it in the Mediterranean Sea. This was over forty-seven years ago and to this day, whenever I see this brother, he alludes to his tragic experience with Jerusalem on the map. Broadus insisted that a preacher should know how to spell English words and spent much time correcting sermons on such points with his blue pencil. He wanted the Greek accents in the right place and required the students to know a Greek form (case or tense) and the meaning of it all. Scientific exegesis of the New Testament with Broadus depended on accurate knowledge of the Greek text. He often said: "What you know, learn to know it straight."

(c) *But Details were Interpreted in the Light of the Whole History.*

One does not know anything, Broadus insisted, unless one knows its history. Often a comment on the history of the Jewish people or of Christianity would throw a flash-light on the whole as when he remarked that the Babylonian captivity of the Jews was the final and effective punishment for idolatry. Broadus had finely developed the historical imagination. He saw the events vividly before he attempted to picture them before us. The failure to do this is one reason why some sermons are dull. Broadus taught just as the full day of Brugmann and Delbrück in comparative philology came and died just as Deissmann touched off the new light on the kinship between the (Koine) and the Greek New Testament. So he passed on before he could use this new light which he already anticipated in many ways.

(d) *Broadus Sought for Principles, not Rules.*

This was particularly true in his teaching the Greek New Testament. He detested vehemently the lazy habit that some men have of explaining a Greek idiom by a conjectural translation into English or German. He often said: "Nothing is foolish that involves a principle." He applied that to Greek as well as to ethics. So in Greek grammar he cared little for the grammatical rules of some grammarian with more exceptions than observances. With Broadus language was a living thing not under the control of dictionaries and grammar.

(e) *His Use of Wit and Humor.*

Broadus had a marvellous gift of scintillating wit and playful humor that rippled along the surface in sermon and lecture. He did not object when people smiled at what he said, for they at least were not asleep and were listening. He used to say that no really great man is without a sense of humor. He used to point it out in the sayings of Jesus. But Broadus never said anything just to be funny. He was aiming to get the mind open for the serious purpose in hand. Sometimes a student brought ridicule or sarcasm on himself. One day when I was a student in the New Tastament English class, a married student spoke up and said: "Dr. Broadus, I said to my wife this morning that you remind me of Gamaliel." "Quick as a flash with a quizzical smile, Dr. Broadus replied: "I suppose that you expect me to say that you remind me of Paul." What the class did for a few moments can be easily imagined. But his wit was kindly. Once when he had some Presbyterian ministers in his New Testament English class (C. R. Hemphill and T. M. Hawes) he said that we call the commission in Matthew 28:18-20 the Great Commission while the Roman Catholics use that phrase for Matthew 16:17-20, but that probably his Presbyterian friends would claim it for the Abrahamic covenant. Once, I recall, in the Homiletics class one Monday afternoon a student from Texas, an ex-cowboy in fact, gave an excuse for being unprepared that he had preached in the country the day before. Broadus said: "If Dr. Manly or I had made that as an excuse,

we would have said that we tried to preach." The Texas brother retorted: "If I could not preach any better than you and Dr. Manly, I would have said that too." No answer came from Broadus to that humor and the class had a good time at his expense.

(f) *But there was always a Practical Turn in Broadus's Teaching.*

He loved his students and had the utmost sympathy with them in their trials and difficulties, though he had none for the man who merely bluffed and tried to put something over on him. Sometimes it was necessary to be a bit personal in the application of his principles to the case in hand. Now and then a man took it in none too good a spirit, though usually Broadus tried to do it as considerately as possible. On Monday afternoons in the Homiletics class he criticized the sermons which he returned. It was always a time of great interest, not to say, of excitement. He would sometimes put the outlines on the board or rather ask the student to do it for his own sermon. One day he had two men place theirs on the board. Then Broadus read them out. Pointing to one, he said: "There, gentlemen, is an excellent example of how to do it." Then, pointing to the other, he added: "And there is an equally good example of how not to do it." Once a year in Homiletics he had us hand in the favorite sermon that each of us had. One brother took as his subject: "Death in the Pot," from the Old Testament story of the gourd soup. He had the death of this and of that in his outline that Broadus read and calmly added: "The brother forgot to include the Death of Fiddlesticks." That was all, but it was enough. In a recent number of the Baptist Courier, the Editor (Dr. Z. T. Cody) gave his experience in Broadus's class when he was urging that ministers should give at least two hours a day to devotional study of the Bible. A student spoke up and asked how one could spare that much time. Instantly Broadus asked: "Time from what?" The silence that followed was eloquent.

(g) *Broadus Had Charm, Passion, Power.*

We looked forward eagerly to his lessons and lectures. It was an experience to be in his class when all was alive and aglow. Broadus drew to his classes men like Gross Alexander of Vanderbilt University and Bishop J. J. Tigert, John R. Mott, and Fletcher S. Brockman. They recognized in Broadus the man of scholarship, of wisdom, of power to equip men for the life of the world. So Broadus held on with the Seminary to the end. In his last lecture to the Homiletics class he said: "Young gentlemen, preach the very best that you can for Christ's sake, and then preach a little bit better for the sake of your old teacher who would love to be in the pulpit himself, but has to do most of his preaching through you." There were no dry eyes then in the class. The last lesson that he taught in the Seminary was in the New Testament English class and included the coming of Apollos to Ephesus. Apollos was "mighty in the Scriptures." Broadus made a last passionate plea for the students of this Seminary to be that, whatever else they were not and whatever other students or other schools were or were not

6. *Some Striking Sayings by Broadus.*

Many of them are scattered in The Seminary Magazine. Here are a few from the Broadus Memorial Number for April, 1895.

(a) *Some about the Bible.*

"The life of Christ is the heart of Scripture and the center of human history."

"The greatest day in the history of human thought is this last day in the Ministry of our Saviour."

"If you forget everything else that I have told you, don't forget to treat the Scriptures in a common-sense way."

"When yau read the Bible, please persuade yourself that it is worth your while."

(b) *Some remarks about Preaching.*

"The moment that you think you can preach well enough, *quit.*"

"One of my hobbies: Gentlemen, *reflect* on the thing which you are going to talk about."

"Some preachers get their texts from the Bible and their sermons from the newspapers."

"Don't be satisfied with doing well if it is possible to do better."

"Get an illustration from Mother Goose and you will wake up the children, and then you are a made man."

"Don't try to explain the Scripture by main strength and awkwardness."

"Talk about what you know and pass over what you don't know."

"It is better not to see any deeper into a millstone than there is a hole in it."

"If a man fails to establish in early life habits such as will enable him to maintain freshness in old age, he cannot supply the deficiency when the time comes. Preachers' habits are soon formed."

"Study fine pictures. As you study, it draws out of you something you didn't know was in you. That something is the one indispensable thing in preaching."

"Gentlemen, when you preach, strike for a verdict."

(c) *Some things about Human Nature.*

"All the world is young to those who are young themselves."

"Charity does not begin at home, for it is not charity at home."

"The great mass of our people would rather have what they are used to than to have the truth."

"It is a fixed conviction of mine that what our churches need in order to become interested in missions is not fervent appeals but information."

(d) *About the Minister's General Life.*

"What is the use of being alive if you do not improve?"

"A minister ought to be so earnest that he will want to kill himself and yet have sense enough not to do it."

"Some say we had better wear out than rust out. Need we do either?

"A man that is fit to do good on a great scale will be *willing* to do good on a small scale.'

"A man is known by the reading he chooses when he is tired."

"Be slow to admit that you do not appreciate poetry."

"Be a good man if you want to be a useful man."

"Time is the stuff life is made of."

"The minister is not what he ought to be unless he sometimes needs rest."

"A *little* learning is a dangerous thing for a *little* man."

"In youth don't rely on the fervor of youth and the applause of the young, but think, acquire knowledge, ripen into maturity. Aim at a lifetime of usefulness. Treat your probable life as a whole."

Will the Meek Inherit the Earth?

By Charles Haven Myers.

The ancient paradox that "the meek shall inherit the earth" is still a disquieting proverb. It seems to run counter to present-day thought. Many consider it a harmless anachronism without pungent significance for these piping times. We venture to assert that it properly belongs among the beatitudes and that it bears logical implications of a revolutionary sort.

The world of industry has written a sorrowful story within the past few decades. The long struggle for the tools of production and the larger share of the profits of industry is hardly illustrative of the gentler qualities in human nature. Washington Gladden once remarked, "The lion and the lamb shall lie down together, we are told. But, too often, the lamb lies inside of the lion". Capitalism frequently has smothered a sense of justice under a cloak of corporate irresponsibility and practiced the revised decalogue—"Thou shalt not kill, yet needs't not strive officiously to keep alive". It is not surprising that the entrepreneur laughs cynically at what to him is a Utopian dream—"the meek shall inherit the earth".

A similar attitude is assumed by political leaders. Politicians with characteristic opacity have rarely surprised their constituents by displaying the least semblence of spiritual intuition. That a state is made up of people with feeling, aspirations and noble desires does not occur to the typical vote huckster.

There is an abundance of evidence, ready at hand, to support the negative side of the argument. Indeed, many honest souls view our social muddle with despondency and readily accept Lord Balfour's description of the history of mankind as "a brief and discreditable episode in the life of one of the meaner planets". That the meek should inherit anything seems contrary to the law of "the survival of the fittest". Strength, speed, ingenuity and sharpened wits are the more effective weapons in the sordid strife for place and power. If nature is "red in tooth and claw", cruelly indifferent to the weak, what

shall we say of man? But, we must not prejudge man's case. We must not confuse meekness with weakness. We must not be too ready to assume that man is just an animal, possessing too few of the higher qualities. Have we not overestimated the potency of the elemental? Should we not first try to define "meekness?"

Jesus enlarged and spiritualized the meaning of the word "meek". His teaching clearly implies that humility, gentleness and mercy have a survival value far greater than the pagan virtues. In the opinion of Jesus the scepter and the sword are not instruments of power but signs of weakness. The "simple directness of the non-violence program of the matchless teacher is always confounding to the disciples of force". One finds it impossible to construe legitimately Jesus' teaching about meekness as a mere complacency toward the evils of society. Meekness is neither acquiescence in the face of wrong nor militancy. It contains the dynamic of social sympathy.

Therefore, it is essentially desirable to know whether those nations that are obedient to the higher laws, that stake everything on mind and soul, will outlive the punitive and warlike states. If individuals in the "preferred class" in insurance ratings are those who refrain from excesses and are, therefore, blessed with greater efficiency, stamina and longevity, may we not apply the same yardstick, with equal reasonableness, to nations? That seems a possibility, at least. Turning, at once, to the Old Testament we find another paradox, equally disturbing. "I, Jehovah, thy God, am a jealous God, visiting the iniquities of the fathers upon the children, upon the third and fourth generations of them that hate me and showing loving kindness unto thousands (marginal reading--a thousand generations) of them that love me and keep my commandments." Ex. xx:4-6. Plainly, one is not warranted in straining this passage to an absurdly literal conclusion. It is only suggestive. Yet, one may legitimately inquire whether this early writer may not have discovered a social law which works with almost uncanny exactness. Reduce the text to scientific terms and what have we? We have the primitive counterpart of the underwriter's chart of aver-

ages. In other words, morality is self-perpetuating; evil is self-destructive. If some vast scheme were devised for insuring nations, the ideals, the morals, the national habits would be figured into the ratings. In such an event, the risk of insuring a military nation would be very great, the premium might be prohibitive.

Likewise families in which there has been a persistent violation of moral laws have been extinguished within less than three generations. Strength, then, is not the opposite of meekness but its apposite. The *meek* are opposed by the *unmeek*—the vicious, the brutal, the avaricious, the socially unmoral. It seems to be clearly demonstrable that there are three generations or less from unmeekness to instability and helplessness.

If we turn to the next largest social group, the city, we find the working of the law even more apparent. In those cities within whose walls lawlessness, unbridled pleasures, graft and corruption thrive, the taxes are higher, the merchant is more watchful of his credits, the judge sits less securely upon his bench and the whole of living is insecure.

Those states, also, that have contemned moral laws have "passed out of the picture". There is no scientific evidence to be gleaned from an impartial survey of historical events that conquering nations long remain conquerors. Degeneration often sets in among imperialistic people. Predatory people are most vulnerable to the insidious forces of destruction. The militarist, at best, is a forger of weapons of expediency; he makes no contribution to ultimate reality. Imperial ambition does not conserve strength, but weakens it. War tends not only to deplete public treasuries and destroy national virtues, but it is disgenic; it decimates the ranks of the strong and fit, leaving the "social runts to sire the next generation.

Unfortunately, *Power* is the unhappy word now applied to those nations which sustain armies and navies of such strength as to enforce their will. Is that the ideal for which the common man must pay his taxes and sometimes his life? Is this organized unmeekness among nations the preservative element of

mankind? Will *Power* insure the inheritance of the earth? An intelligent person can hardly think so.

We now pause to inquire, "What is the meaning of 'inheriting the earth'?"

Most of the wealth of the world is dead men's wealth. Cities, towns, factories, bridges, tranportation systems, hewn forests, cultivated fields, mined gold and silver and the precious list of appurtenances of living are largely secretions that have been handed down as a legacy from the past. They cover the earth like a rich detritus. If we could obliterate the material accumulation which is the fruit of the toil of men who are in their graves, we should be living in a comparatively barren world.

The principle of "wealth as function", as Tawney phrases it, is quite revolutionary. Applied it would immediately change the status of capital, for, admittedly, where there can be no equalization of wealth, there might be a wider functioning of wealth.

The question to be determined, then, is whether a materialistic society, that is, one absorbed in the pursuit of profits and physical satisfactions alone, has more potentiality than a *meek* society which adheres rigidly to moral ideals regardless of temporal gains.

In the mere pursuit of living with its interchange of commodities and its almost continuous concern for material possessions one is naturally led to discount in some measure the puissance of ideals. As Lawrence Hyde has well said, "The plans upon which economic transactions are accomplished is not the plane of vital realities". (At. Monthly—Aug. 1930.)

Humanity will respond to the ideals of nobility once the grim necessity of making a living and the fear of poverty are removed. Whenever the social environment becomes favorable and, as Tawney says, "property is based upon the principle of function", mankind will readily grasp the significance and the desirability of a just, equitable and happy social order. The millenium will not arrive as Henry IV imagined when "there's a foul in every peasant's pot". Neither shall we be on our way to Elysium so long as oppression, poverty and over-lordism

abound. May we not rightly conclude that moral and mental energy, the relations which make life interesting, the creative sense and a spiritual capacity for the beautiful constitute actual wealth? Are not these alone worth preserving?

However sordid the common interests of society may appear, the ability of mankind to respond to the good, the beautiful and the true is never wholly lost. There is always the saving remnant, always the "seven thousand who have never bowed the knee to Baal". The *meek man* is the teachable man who is not absorbed in his own conceits; the meek society is the society that profits from the errors of the past. The meek pursue their way without noise and fuss; their's is an inconspicuous leaven that works silently. Our social task is to create a fertile environment in which the race of the meek may multiply.

We begin to see, then, how the very quality of meekness is constantly over-shadowed by the more obvious aspects of human inter-relations. Humility is a poor advertiser; it never seeks the headlines. Hence, the power and extent of meekness is underestimated.

Industrial leaders are rapidly awakening to a recognition of the fact that those measures which are economically and culturally possible for the people as a whole, though damaging to the immediate financial welfare of a few industries, must inevitably be best in the long run for these same interests. There is an awakening conscience among industrialists everywhere and the present economic debacle has cast a grave doubt before the cocksureness of profitism.

The slow pressure of unorganized opinion is irresistible. Mergers and consolidations, effected chiefly as a method of reducing the costs of production, may be blessings in disguise; they not only distribute the privileges of participation in the earnings over a wider area, but they build up strong industrial structures which can withstand the shock of economic readjustments. "They are rich with whom the people are rich." The magnate and the millionaire are losing their coercive and peremptory manner. The gap between employer and employee has narrowed. Leaders are, perforce, staking more on intellect and

character and trusting less to the efficacy of force. All of this is coming about because there is a wide-spread and tacit recognition of the necessity of preserving *meekness* in the world. An unmeek society is neither thrifty nor creative, it is self-destructive. The conquering hero, whether his weapons are guns or stock-pools, railway lines and steel mills, will not long remain a hero unless he proceeds at once to recognize that "the basis of wealth is function".

Call them what we may, there have always been two distinct forces at work in society. One is egoistic, the other expresses itself in sympathy, self-sacrifice and moral courage. Religion is the soil from which *meekness* springs. With the humble in spirit rests the final word and not with the laboratory specialist. The day of self-discipline is upon us. It may be that in our spiritual destitution we shall turn from the pursuit of mere things and listen to the interpretative philosophy of *the meek*. Does not logic lead us to the conclusion that *the meek* shall become the final rulers of the earth. May we not well sing,

"Make no more giants, God,
But elevate the race!"

The Search for Saviours.

By Professor James Cannon III, Duke University.

I.

1. Professor William McDougall, in a recent article in the *South Atlantic Quarterly,* "Religion and the Sciences of Life", asserts: "The nature of man is such that he develops religious beliefs. The fact is obvious. If it were not so man would not acquire religion, no matter how true its doctrines nor how obvious the evidences of them".

This passage occurs in a discussion of Sigmund Freud's contention advanced in a recent book, *The Future of an Illusion,* that all religion is illusory, and that in particular the origin of the belief in God is but an illustion destined shortly to be dispelled. Professor McDougall contends Freud's argument is a complete *non-sequitur,* since it is based on the very fact frequently used as the surest evidence of the truth of religion, namely that the nature of man is such that the race inevitably acquires religious beliefs, a premise which points at least as strongly to the conclusion opposite to that of Freud. Indeed from the same premise Descartes argued that theism is true because the idea of God is innate in the race.

Few are found to-day who do not trace religious origins to a foundation in normal human psychology, that is to say, it is in mankind and not simply in some men that religion is identified as an essential of human nature, without which beings must be placed on some plane less than the human, the imbecile. Religion is a characteristic of man as such. There are many, however, who admit this common foundation but who are loath to recognize any truth or validity in the religious views of individuals or groups whose systems differ from their own, and who tend to regard all religious differences as being cases of "Me and my gods against you and your devils".

Religions cannot be classified into true and false any more than the objects of men's faith can be classified as gods and devils. Indeed there is no such thing as a "false" religion,

though there may be false men holding a religion, nor does any real religion ever die. Religious systems may pass away, but all the truth they contained lives on. It is not because they are so false that religions other than our own live and hold men's devotion, but because of their elements of real truth and strength. Not their falsehood but their truth makes it difficult to uproot them and to put our own in their place. No religion has ever been abandoned for another by its adherents so long as the original faith continued to meet human need. Only when men become aware of deeper needs and of wider interests that remain unmet can a new faith supplant an old.

2. Religion not only has a common basis in normal human psychology, but individual religions possess doctrines and practices in common, and in their historical development and geographical spread are influenced by common factors.

Two of the ideas most common to religion are the belief in some kind of higher powers and in some type of survival after death. Concepts of sin and salvation, of ethical and social practice of prayer and sacrifice, are also generally prevalent. Is it a strength or a weakness of the case, say of Christianity in its effort to evangelize a given group, that it finds such ideas and practices, indeed a religious nature, already present and prevalent? And just how would a Christian missionary go about converting a people in whom the religious nature was totally lacking? In no less a setting than that of the Hibbert Lectures for 1891 a scholar felt it necessary to discuss the question whether dogs have souls and a religious nature, for if so, then the obligation of Christian missions to the dogs would be equally as binding as that to the Hottentots.

The Christian task is not that of building a religious nature in mankind, nor of introducing the more common forms of religious practice, but of realizing the special strength and validity for life of the religious experience, and of bringing men into contact with Jesus Christ as the satisfying object of experience.

3. Not many are Christians because of deliberate personal choice of Christianity as against Buddhism or Islam. That is

to say, other factors than those purely religious enter into the acceptance and practice of religion. So in the spread of religions in time and space, many different factors have played a part, and rarely has religion been propagated or accepted from purely religious motives. This is true of Christianity as well as of other faiths. Nothing is gained by blinking the fact that mixed motives, in the past and to-day, lead men to accept a given religion. Many of the same factors have operated in the spread of all religions. Mixed motives have induced peoples to accept Christianity no less than Buddhism and Islam. Even persons with centuries of Christian heritage behind them do not act wholly from impulses which can honestly be called Christian.

What are the factors that explain how religions have spread? The conviction and zeal of missionaries, a sense of religious need which the faith has seemed to meet, the prestige of acceptance and propagation by a powerful ruling house or class, commerce, economic and social advantages, the subsidizing of the faith by the state and the use of force to bring about conversion, and the tendencies of peoples of lower cultures to adopt the faith of more highly civilized peoples with whom they have been brought in contact by commerce or migration—all have had their part. It is doubtful whether any people as a whole, or whether any large proportion of population, has ever adopted a faith from purely religious motives or solely from religious conviction. Yet no religion has long endured or gained widespread acceptance without an admixture of conviction and without a nucleus of those who have acted entirely or chiefly from religious conviction.

The early centuries of Protestantism have little of which to boast in the matter of missionary enterprise. Indeed one of the taunts levelled at it by the older church was just that it lacked the missionary passion. "You say you are the new church, the pure church, the true church, but where are your missions? While we, the old church, are bringing the new world to Christ." From Martin Luther to William Carey, 1517-1792, Protestantism has little to show in the way of world vision. Viewed apart from the story of the expansion of other world faiths, this would

seem to constitute a characteristic deficiency in early Protestantism, but in the light of the whole story of religion it is quite understandable.

Protestantism was engaged in a life and death struggle to remain alive in Europe, a good part of which it permanently lost after an initial conquest. It had no energies to spare for winning any other worlds. It had, besides, no access to non-Christian lands. Catholic powers ruled the seas and possessed the colonies. The Protestant leaders never grasped this situation but set industriously to work to account for their lack of missionary effort by soberly and solemnly erecting a non-missionary theology to relieve themselves of missionary responsibility. Once Protestantism had won its right to live, its states took possession of the seas, developed trade, planted colonies, and dumped millions of "heathen" into the lap of Protestant Christianity. Just as solemnly and soberly as it had erected its non-missionary theology, Protestantism set to work to undo this mischief, at the same time gathering colonies, commerce and heathen to its bosom. The spread of Christianity in the modern world has been contemporaneous and coterminus with the expansion of Europe, and Protestantism especially has moved under the commercial and political aegis of the British Empire, though heroic souls have proclaimed the faith and laid down their lives from religious conviction alone.

How far appeal ought deliberately to be made to other than Christian motives is a question. At one extreme stands the practice of early Dutch missionaries in offering a plug of tobacco and a glass of rum to every child who recited the catechism. At the other is the general world situation of to-day, in which non-European cultures are in flux, and European civilization still has a prestige in the foundation of the new. This prestige, while somewhat shop-worn, is still to be taken into account. Missionary methods to-day tend more than in any previous age to concentrate on the building up from the beginning of a small thoroughly Christian community. Probably never since the first Christian centuries has Christianity been presented on so nearly purely religious grounds and with so small an admixture

of non-religious inducements as in recent years. Many missionary activities, such as schools, hospitals and reforming enterprises, result in themselves in relatively few formal conversions.

The choice, in the Christian search for souls, lies between the mass movement and the hand-picked group, between a widespread diluted Christianity—the sort of Christianity which prevails in Europe and America as a result of missionary methods—and a small minority striving wholeheartedly to live up to Christian standards.

II.

It is not necessary to labor the point that common factors characterize the external expansion of world religions. The search for souls has been their aim. It remains to think of the inner development of religion—to trace, if possible, the outlines of its spiritual pilgrimage. If religions have engaged in physical pilgrimages in search of souls, what has been the course of the souls of men directed to religion? It is the point of this paper that as religions are in search of souls, souls are in search of saviours. It is also held that this search can be satisfied because of the validity of religious experience, and that it is satisfied historically and actually in the experiencing of Jesus.

1. Saviourhood, objective saviourhood, is the counterpart, the complement, the *alter ego,* of experience. Why posit the fact and reality of religious experience and then mock it by denying historicity, fact, reality, to its object? Religious experience is the experiencing of something, nay of someone, definite and real and satisfying or it has no reality at all. Religions that have not offered saviours to men have died, or have lived by adopting saviours and adapting themselves to saviourhood.

a. The philosophic basis of Indian religion is pantheism, but the religious life of India is one of devoton to living, loving, serving and saving gods. The gymnastic feat of intellect whereby the worshipper sought to realize himself as one with the infinite proved impossible of attainment for the common man.

India fashioned for itself and thrust into its philosophic pantheism personal gods, able and willing to save men who by devotion, prayer and communion put their trust in these gods.

b. No one so clearly as Gautama Buddha threw the soul upon its own resources. "Work out your own salvation with diligence". But this too proved too much for the common man. A highly trained Buddhist dialectician, asked to explain his prayer, might consistently reply: "I am praying to nobody for nothing", but the simple Buddhist everywhere thinks of himself as praying to Gautama or to Amida for everything. He who taught no saviour was by the fashioning of human need himself wrought into a saviour. Historically a godless religion, Mahayana Buddhism fashioned for itself gods many and lords many. Religion knows few more appealing figures than Amida, who took a vow never himself to fall off into final Nirvana so long as there remained any being in heaven or earth or hell who could be aided by him to the attainment of ultimate Buddhahood. It is the boast of the Amida sects that they offer a salvation greater than that of Christ, who can only save men from their sins, whereas Amida saves men in their sins.

c. Buddhism made its way in China because it met certain religious needs previously unsupplied. There were good reasons why Buddhism should never have been accepted by China because the practical Chinese saw no reason why millions of monastics should be supported in idleness at public expense, and because the monastic requirements of Buddhism, carried to their logical extreme, meant the death of Chinese family solidarity. Yet spiritual needs triumphed over practical, and the personal saving gods of Buddhism, and its teaching of a future life, gave it life and vigor for China because these needs had remained too long unmet. China, then, with a magnificent ethical system that lacks only the finer ethical challenge of Jesus, felt the need to supplement its Confucian philosophy with the personal religion of a Buddhism that had already dropped its philosophy of self-salvation under pressure of the search of souls for saviours.

This widespread desire to find saviours testifies to religion as being primarily a fact of experience: men seek to experience a divine saviour.

d. Christianity was not born into a vacuum, but into an environment already crammed with cults seeking to mediate saviourhood to human souls. Why do none any longer seek to experience Mithras, Dionysos, Attis, Tammuz? Because no one ever did or could experience these cult myths. Had any number of men ever experienced Anubis, the jackal god of Egypt, numbers of men would be doing so to-day. Mithras died because he never lived. On the other hand millions who had vainly sought an object of experience in these cults eventually became Christians, finding when they turned in faith and trust to Jesus the reality they had not previously experienced.

Christian apologetic has never made enough of this. Christianity very early ceased to move in Jewish circles and made its chief progress in the Greek and Roman populace of the Mediterranean world. Most of those who became Christians and endured martyrdom in the name of Jesus had already sought the saviours of one or more other systems, Orphism, Mithraism, the mysteries of Eleusis or the orgies of Dionysos. Had they in those efforts found reality, there they would have remained, but those gods are dead. On the other hand these possibly oft-disappointed neophytes, in the experiencing of Jesus found reality and there remained. Their search was ended. Not only did missionaries find souls to save, but souls found a saviour.

The rivals of Jesus failed to appear in the lists of time. No witnesses came forward testifying that they had associated with Isis or Serapis in life's common ways, had listened to their words or made acquaintance with their characters and found that their life answered consistently to their doctrine.

2. Was and is the experience of Jesus as saviour valid?

Before going further it may with profit be emphasized that religion frankly rests on the intuitive, the emotional elements of life. This is not a weakness of religion, but its strength. Let him who will take as his domain that part of life centered in pure reason, bare intellectualism. How little of any single day

is lived by reason and intelligence, and how few moments are spent free from the influence of emotions. This is not saying that there is nothing but emotionalism in religion; it is saying that religion roots in the most widely permeating and deeply penetrating elements of experience. In the long run men are governed by their feelings and their instincts and their intuitions. No pretense of scientific rigor can hide the plain fact that we all decide what the essence of religion shall mean for us by a judgment of value formed through personal insight and intuition.

3. One may ask pardon for a certain degree of impatience at the smug complacency with which some religious people to-day are reassuring themselves of the reality of religion, that is of the validity of religious experience, because they say that some prominent scientists have granted men the right again to be religious. Some of these religious toadies are approaching three score years and ten, during all of which time they have claimed to be religious, yet the alleged reapproachment with science in which they revel is not yet of legal age. Did they then have no valid religious experience during the decades of scientific disapproval and do they now for the first time begin to find objective reality responding to subjective outreach? Scientific decree can neither induct nor inhibit a religious experience, which does not wait upon rationalizing. The presuppositions of any experience must be accepted from the experience itself; they may be explained, but not explained away.

Dr. John Henry Jowett lived and died during the time that a religious experience was scientifically impossible, yet one of the most moving experiences of my life was to sit in his congregation in Westminster Chapel, Buckingham Gate, on the Easter Sunday morning following the armistice and when he said quite simply in the midst of an unemotional discourse, "I know the risen Christ, do you?" to hear a score of so-called stolid Britishers, from peers of the realm to privates in khaki, reply from deep experience, "I do", "I do", "And I", "And I".

A Christian Scientist once said to me that if during the years when tomatoes were called love apples and were believed to be

poisonous one had eaten them he would have died. When I asked if he thought anyone did actually eat them and die during those years he said that certainly many ate and all who ate died.

Of course religion is influenced by the *Zeitgeist* of its age, but no *Zeitgeist* changes the essential factors in human nature nor stops the searching of hearts for spiritual peace.

Souls seeking saviours are not stopped in the search nor balked from the goal by rationalizing away the possibility of their experience, for religion rests on elements in life and experience unaffected by scientific knowledge. What response would Francis of Assisi or Thomas a Kempis have made to one who sought to show him that his experiences of Christ were scientifically impossible? Imagine Wesley's reply to one who sought to prove that it was impossible for his heart to have been strangely warmed. A deep experience and high intellectual attainments are not incompatible. The contrary is true. Some of the great souls have been also the great minds of their times.

III.

Against this background it may be possible to examine some of the responses being made from various quarters to humanity's search for saviours.

1. There is first the response of materialism, which answers the cry for spiritual bread with very hard and material stones. This response really denies any spiritual hunger in man by offering satisfaction only through physical goods. Religions have awakened to the fact that while engaged in warfare with one another they have been beset from a new quarter by a common enemy of all religion.

James Bissett Pratt wrote in 1928 of the possible future relations between Christianity and Buddhism:

> They may continue in the state of mutual warfare which to a considerable extent characterizes them to-day. Secondly one of them may succeed in destroying the other. Thirdly, they might conceivably coalesce. Or, finally, they might tacitly agree to settle down and live side by side, as partners, perhaps, in a common business, as friendly rivals, possibly, but not as foes.

In the same year representatives of world Christianity, gathered in the Jerusalem Meeting of the International Missionary Council, after spending much time and effort in analyzing the basis of the conflict between Christianity and other religions came to the somewhat abrupt conclusion that the real warfare of Christianity is not against any one religion, but against a common danger threatening all religion, namely the materialistic or secular view of life, manifested in most acute form in Russia, but prevalent in wide areas of life throughout the world.

Certainly the material or secular view of life threatens all religion, but is not the very enormity of its task the chief assurance of its failure? That is to say, no less an achievement than the uprooting of the religious nature of man faces the rising tide of secularism. Large masses of men have been openly or tacitly committed to the secular view in all times. Probably the mass is larger in total bulk to-day than in the past. Certainly it is more openly aggressive and vocal. Confidence in the continuance of religion as a force in the life of the majority of the human race rests not in some complacent satisfaction, but in a realization that mankind's unending search for saviours, the quest of the ages, testifies to an ineradicable spiritual nature within man seeking spiritual goods. One may enjoy and administer material goods, but no material good ministers to spiritual need. Salvation by this means satisfies the soul to-day no more than it did in Egypt, Babylon, or Rome. Individuals and groups are continually breaking off from the mass of secularism in search of religious reality. The whole movement of religion in the inner life of man arises out of the inability of the material permanently to satisfy the spiritual.

Of equally serious moment for religion is the statement of Gaius Glenn Atkins in his *Procession of the Gods* that "Western religion—and Christianity is meant—is just now losing its historic unity. It is becomng what psychology calls a "split personality'. There is among us a religion of religion, a religion of science, and religion of humanity."

2. The creed of science is love of truth for truth's sake. This is a noble creed. The sacraments of the scientist are his ex-

periments and the laboratory is his temple. He himself is the priest. His theology is strangely in the way of ending where that of the nebular faiths of mankind begins—in the persuasion of an universal power taking endless changing forms. The prayer of science—though it be uncertain of what it lifts that prayer to—is to be led into all truth and that prayer is in some cases uttered with a fierce sincerity which formal religious prayers sometimes lack. The true scientific, as well as the true religious attitude, is one of humility and teachableness, but science has been the victim of as many dogmatists as have ravaged religion. The scientist seeks to put himself in right relations with the power which manifests itself in the universe, and through obedience to its laws he makes that power the minister of his visions. Science, in short, has carried over into its own field much that religion has hitherto claimed. It has left behind chiefly what is chief in religion. In the search for a reapproachment between science and religion both sides are yielding ground. Religion has accepted the scientist's time and space scheme, his doctrine of development, his inclusion of humanity in the biological series, and his reduction of this planet to a relatively insignificant station in the cosmos.

On his part the scientist tends to minister to humanity's sense of self-importance by admitting that inhabited planets are certainly not numerous, and that ours may be really unique. He has yielded the harshness of his mechanistic interpretation of universal processes, and is increasingly willing to define his ultimate reality in terms which open the door to the re-entry of an idealistic philosophy and the recovery of the sense of God.

But science knows no place where man can find a saviour, nor can man walk and talk with God in the cool of the day, at high noon, glorious moonlight, or by the light of distant stars. There is no voice that answers his cry from the depths, and no hand that leads him through the valley of the shadow of death or beside the still waters.

3. The religion of humanity answers the search for saviours by pointing man not, as does science, to the impersonal universe around him, but to man himself as central in that universe.

Humanism has been characterized as "the brand new American religion". This attribution of novelty is erroneous. Confucius and Buddha, Socrates, Marcus Aurelius, and Comte foreran American humanism in accepting man as himself the highest reality in the world he knows, and in undertaknig to continue the "values" of religion in a brave and worthy conduct of human life. But the working faith of religious experience is that God is findable and the task of religion is to find God, not to find ways of getting on without him. Humanism, like science, is an endeavor to be in right relations with the highest reality it confesses. It encourages men to an endeavor consistent with the highest human, not divine, nature. For it death is final and there is no answering presence to which to lift a prayer. It dims the light of faith by which men have walked insisting that a man has still light enough to go by and no choice but to go on. Like science it carries over much from religion, but leaves most behind. Especially in what calls itself Christian humanism are the teachings of Jesus lifted bodily and the whole framework of his kingdom of God, minus only his God, is set up as the goal of human effort.

Humanism, like science, offers man no saviour save himself and no reality upon which to center faith and hope and love.

It may not be unnecessary to remark that the literary Humanism of Professor Irving Babbitt is not in view in this discussion. With it many evangelical Christians find themselves in accord.

4. Barthianism requires a definite word. It is based on the idea of the absolute sovereignty of God. Exceedingly distrustful of man and all his works, it does not offer salvation through man's experience but through God's thrusting of himself by objective revelation into a world in which he is not immanent. It is not man who can be trusted to seek and find a saviour, but God who can be trusted, through The Word, to reveal himself to men.

The divine is admittedly supreme over the human, but there must be a human basis for faith. It would be both unreasonable and irreligious for man merely to lie passive until the Divine

snatches him up and redeems him. A parallel occurs in two conflicting theories of grace taught in India as the "cat-hold theory" and the "monkey doctrine". Has man no more part in his own salvation than the helpless kitten which its mother seizes by the nape of the neck and lugs out of danger (the cat-hold theory), or is he more like the baby monkey, which, when its mother takes is up to carry it to a place of safety, hangs on with all the strength of its little arms (the monkey doctrine)?

5. The religion of religion offers the alternative positions of Monotheism, as in Judaism, Christianity and Islam; Pantheism, the philosophic background of Indian religion; and Humanism, as in Confucianism and Buddhism. It has been suggested, the writer fully recognizes how sketchily, that Pantheism and Humanism have historically broken down in the crucial realm of supplying humanity's search for saviours, and, admitting their bankruptcy, have taken or made for themselves objects of religious experience at whatever cost to logic.

Monotheism is an aspect of the movement of the human mind towards unitary conceptions of nature and life. Its creed is and has been very simple: "the belief that a personal God has a personal concern for human folk and that a personal relationship can be established between Him and them." For my part, I take the Christian religion to mean, in essence, fellowship with God mediated through Jesus Christ.

If this belief grows dim or disappears, religion may survive in new definitions and new adaptions, but it will be not simply something different but something else. The glory of Christianity is not to be as unlike other religions as possible, but to be their perfection and judgment There is a path to Christ from every other religion, so that ethnic faiths can be related to Christianity as the goal of all. Humanity has come so far and by so arduous a road in search of saviours,—is that path empty at the top? Materialism, the religion of science, the religion of humanity, all say Yes. The Christian says, "No, there I see God in the face of Jesus Christ."

The pathway to this reality is not to be dictated by one to all. Rufus Jones gives eleven "pathways to the reality of God"

and E. S. Brightman four ways to "the finding of God". Francis Asbury's is the first figure that greets the eye on the portal of our new cathedral.* I do not think he would have found religious reality through ritualism, but he did find it.

What has supported religion in its historical movement and made it a reality in which men have found peace? There is only one answer to this question—the peace that they have found. Religion links man to something beyond himself and flowers out in character, attitudes and powers.

It is not only the past that tells the story of satisfying religious experiences. Men sin and are saved in the world and the time in which they live, not in some other man's world or time. Religion lives because it speaks to men in present tenses. Has Kagawa of Japan found no object of his religious experience? Is it a hollow mockery that led Albert Schweitzer from his professor's chair and organist's bench to the edge of the primeval forest in quest of the historical Jesus? Try to argue Rufus or Stanley Jones out of their confidence that they have found reality through experience.

It would be a mistake to rest the case of religion on what happens in the high experience of a few rare spirits. It is from millions of voices throughout time and across the world that there comes the cry "This is the victory that overcomes the world even *our* faith".

*The reference is probably to the fine chapel of Duke University.—Editor.

Book Reviews

I. BIBLICAL AND LINGUISTIC.

The Jewisn Background of Christianity. A Manual of the Political, Religious, Social and Literary Life of the Jews from 586 B. C. to A. D. 1. By the Rev. N. Levison, author of The Parables: Their Background and Local Setting. Charles Scribner's Sons, New York; T. and T. Clark, Edinburgh, Scotland. 1932. 205 pages. Price $2.00.

The author, a converted Jew of scholarly attainments, writes with skill of the complex life and teachings of the Jewish leaders before the coming of Christ. His book is a convenient handbook on a much smaller scale than the five volumes of Schuerer. There are many such manuals to-day, but this one has a fresh approach from the Jewish point of view and yet is loyal to Christ.

A. T. ROBERTSON.

Word Pictures in the New Testament. By A. T. Robertson, A.M., D.D., LL.D., Litt.D., Professor of New Testament Interpretation in the Southern Baptist Theological Seminary, Louisville, Ky. Harper and Brothers, New York. The Sunday School Board of the Southern Baptist Convention, Nashville, Tenn.

Volume VI: **The General Epistles and the Apocalypse.** 1933. 488 pages. Price $3.50 net.

The five volumes already published in the series are: Vol. I, Matthew and Mark; Vol. II, Luke; Vol. III, The Acts; Vol. IV, The Epistles of Paul; Vol. V, The Gospel of John and the Epistle to the Hebrews. Volume VI complete the series.

The *Word Pictures in the New Testament* were not written as commentaries on the books of the New Testament; yet there is scarcely a phrase on which comment is not made; and there

is not an importantly interesting word but that receives enlightening comment. This series of *Word Pictures* does constitute a most valuable commentary on the New Testament. It contains the latest results of modern scholarship applied to the elucidation of the New Testament by a brilliant, incisive mind in an inimitable and fascinating style.

Volume VI maintains the high standard of excellence set by the previous volumes. The book is not for cursory reading. It must be studied with the New Testament open before one. A quotation from the book will do more than any amount of comment to show the compact wealth stored therein. The book happens to lie open at page 58 (2 Peter 1:20, 21):

20. *Knowing this first* (*touto proton ginoskontes*). Agreeing with *poieite* like *prosechontes* in verse 19. *No prophecy of Scripture* (*pasa propheteia ou*). Like the Hebrew *lo-kol,* but also in the papyri as in I John 2:21 (Robertson, *Grammar*, p. 753). *Is* (ginetai). Rather "comes," "springs" (Alford), not "is" (estin). *Of private interpretation* (*idias epiluseos*). Ablative case of origin or source in the predicate as with *gnomes* in Acts 20:3 and with *tou theou* and *ex hemon* in II Cor. 4:7. "No prophecy of Scripture comes out of private disclosure," not "of private interpretation". The usual meaning of *epilusis* is explanation, but the word does not occur elsewhere in the New Testament. It occurs in the papyri in the sense of solution and even of discharge of a debt. Spitta urges "dissolved" as the idea here. The verb *epilus,* to unloose, to untie, to release, occurs twice in the New Testament, once (Mark 4:34), where it can mean "disclose" about parables, the other (Acts 19:39) where it means to decide. It is the prophets' grasp of the prophecy, not that of the readers that is here presented, as the next verse shows.

21. *For* (*gar*). The reason for the previous statement that no prophet starts a prophecy himself. He is not a self-starter. *Came* (enechthe). First aorist passive indicative of *phero* (verse 17f.). *By the will of man* (*thelemati anthropou*). Instrumental case of *thelema.* Prophecy is of divine origin, not

of one's own private origination (*idias epiluseos*). *Moved by the Holy Ghost* (*hupo pneumatos hagiou pheromenoi*). Present passive participate of *phero,* moved from time to time. There they "spoke from God". Peter is not here warning against personal interpretation of prophecy as the Roman Catholics say, but against the folly of upstart prophets with no impulse from God.

It seems to the reviewer that every earnest preacher should desire to have the *Word Pictures.* W. Hersey Davis.

The Man from Tarsus. His World, Personality, and Religious Genius. By Lawrence Otto Lineberger, Pastor St. Paul's Methodist Episcopal Church, Columbus, Ohio. Fleming H. Revell Co., New York. 1933. 240 pages. Price $2.00.

Mr. Lineberger writes in an easy style and with admirable clearness. His book is not a technical and critical treatment of Paul nor a formal unfolding of the events in his career, but rather a popular presentation of various aspects of Paul's work for Christ. Paul is set forth in a fresh and vigorous fashion that will help busy teachers and preachers to understand him.

A. T. Robertson.

His Life and Ours. The Significance for Us of the Life of Jesus. By Leslie D. Weatherhead, Pastor of Brunswick Methodist Church, Leeds, England. The Abingdon Press, New York and Cincinnati. 1933. 361 pages. Price $2.00.

Mr. Weatherhead has already produced two winsome volumes: *Jesus and Ourselves* and *The Transforming Friendship.* The present book has had a fine circulation in England and has many points of excellence with a real charm of style. There is a tone of reverent worship of Jesus as Redeemer and the chapter on *Death* faces fairly and sympathetically the best in the various theories of the atonement. The present reviewer finds

the chief weakness of the book in the author's attempt to explain the Incarnation in simple terms that the modern man can understand. He lightly tosses to one side the Virgin Birth and says: "Either Jesus was God made man, or he was man made God. It is easier and less exacting to believe the former: but the latter is the truth! I try to show in this essay that both these supposed alternatives are included in my view of the person of Christ" (p. 22). He conceives the Incarnation to be the gift of God to Christ in a sense not true of any other (p. 49), but he undertakes to show that Jesus "was man made God". I do not think that he helps us understand the mystery of the Incarnation. Nor can I agree that the Mother of Jesus had "resentment" (p. 74) toward Jesus, nor that his home life was "jarred and difficult" (p. 75). A. T. Robertson.

The Beauty of Jesus. Memories and Reflections. By Gipsy Smith. Fleming H. Revell Co., New York and London. 1933. 228 pages. Price $2.00.

The sub-title correctly describes this delightful piece of Autobiography by one of the most remarkable and winning evangelists of our time. He has chasm of voice and manner and winsomeness and simplicity and direction in his message that give a powerful appeal to the unconverted. The Gipsy is not afraid or ashamed to talk to any one about Jesus Christ. He thus puts many to shame who claim to love and love for the Saviour. A. T. Robertson.

II. THEOLOGICAL AND PHILOSOPHICAL.

"The Philosophy of the Sciences," or the Relations Between the Departments of Knowledge. By F. R. Tennant, D.D., B.Sc., Hon. D.D. (Oxon), Tarner Lecturer of Trinity College, Cambridge, for the year 1931-1932. Cambridge University Press. 191 pages. Price $1.50. 1932.

Since the rapid spread of our modern scientific philosophy, or philosophical science, a group of lectures that propose to explain the relations between the sciences will find a ready welcome. There is something refreshing about Dr. Tennant's view of the epistemological liaison between the departments of knowledge, though one wishes that it might be carried a step or two further. His use and interpretation of presumptive knowledge as a basis of explanation that is reasonable rather than rational, is suggestive of much that may be considered common ground between theology and other sciences. He says, for example; "That the peace which passes understanding is possessed by some people is a fact; but that it is given by God to those who believe in Him is a certitude which cannot be experimentally or experientially proved to be a certainty, any more than it admits of disproof by an unbelieving experimentalist". The principle of presumptive knowledge would seem to offer a way whereby such proof might be sustained on an experiential basis. But it should be kept in mind that the author is dealing here with natural theology rather than with the theology that is based upon supernatural revelation.

That he has rendered a worthy service in his lectures may be sensed from a part of a closing paragraph: "Theology explicates what the other departments and sciences suggest; and they supply it with a basis, in facts and generalizations, for a faith such as is but a further stage, in that venture to believe where we cannot rigidly prove, which we have found to be inevitable in all that we are wont to call knowledge of actuality. It is a

case, the natural theologian may say, of 'united we stand, divided we fall'. Natural theology, apart from the sciences, is baseless: natural science, stopping short of a theistic culmination, has the appearance of an arbitrarily arrested growth." But that he has not gone far enough is suggested in the additional statement: "Theology is not an isolated nor an isolable science; it is an outgrowth of our knowledge of the world and man."

H. W. Tribble.

"Calvin and Calvinism. 1931. 428 pages, $3.00; and **"Studies in Theology.** 1932. 671 pages, $4.00. By Benjamin Breckinridge Warfield, Professor of Didactic and Polemic Theology in the Theological Seminary of Princeton, New Jersey, 1887-1921. Published by The Oxford University Press.

With interest in the theology of Karl Barth and Emil Brunner growing all over the world, a renewal of interest in the life and thought of John Calvin, Martin Luther, and other leaders of the Reformation, has developed. Hence this volume on Calvin and Calvinism, the fifth in a series of ten, by the late Professor of theology at Princeton, is timely. But what Calvin was and thought and wrote will always be a matter of great interest and concern to evangelical Christians, whether subsequent systems are adaptations or refutations of his views.

The brief biographical sketch given in the first chapter is a clear and attractive presentation of the cardinal characteristics of the life of the man. If it smooths over some of the rough places in favor of presenting a more favorable picture than some of the other biographers have given, the reader cannot find it in his heart to object. The four chapters on Calvin's Doctrine of God, the Knowledge of God, the Trinity, and the Creation, as well as the summary chapter on Calvinism, are clear and full. The study is based primarily, in fact almost entirely, on The Institutes, but the author was a thorough master of the whole field of Calvin's theology. I especially enjoyed the chapters on God and the knowledge of God.

"Studies In Theology" is the ninth volume. Here we have twenty-one miscellaneous articles on theological subjects. Practically all of the chapters in these books are articles that were published while the author was alive, in various religious periodicals and encyclopedias, but because everything that he wrote was so thorough and critical it has seemed wise to preserve them in a set where they are given some topical arrangement. It is indeed a worthy work. Dr. Warfield was a great systematic theologian. Any student of theology will find these books of inestimable practical help in getting at the historical background, and thus achieving the proper perspective, of particular doctrines. H. W. TRIBBLE.

The Ground of Faith and the Chaos of Thought. By Oliver Chase Quick, M.A., Oxon., Hon. D.D., St. Andrews, Canon of St. Paul's. London, 1931, Nisbet and Co., Ltd.; New York, Harper and Brothers. 152 pages. Price not named, probably $1.50.

We have here a new and interesting line of Apologetic. The entire discussion turns on a distinction between rational argument (reasons) and empirical argument (causes). The nature of both is defined and the weakness of each is shown—especially the futility of the first in reaching reality. The applications of each in modern reasoning are traced in application to the central truth, the foundation of fact, of Christianity. Then in the end the combination of the two in convincing support of the Incarnation is ably presented "The real need of today", we are early told (p. 35f), "is for a unification of human thought and life, some vision of a common end which can provide an authoritative standard of value. None of the special departments, neither science nor art nor religion itself, so long as it remains one department among others, can achieve that unification. Theories of infallibility simply cut the knot of the problem, while relativism abandons the problem in despair. But Christianity stands for the doctrine that the Word of God was once incarnate in one whole human life, and the work of that

incarnation is continued through the spirit of fellowship which can bring together and include within itself every variety of activity capable of drawing inspiration from Christ's words and deeds and sacrifice of self. It is the capacity of the Spirit of Christ to unify modern life which needs to be further tested and explored." Again we read (p. 67) that "the essential truth and meaning of our Lord's homeliest parables depends on an insight into the unity of the natural and supernatural orders", which is truly the only sound and secure approach to truth in the modern world, and is the line of argument—to go no further back—from Fairbairn to Oman, the line that must be followed in that restoration of faith and belief which one believes to be definitely now on the way.

The four chapters here deal with "The Modern Situation; Two Types of Argument for Belief; Ideas of God in Modern Science and Religion; God in Christ. The volume calls for close attention in reading, but will richly repay all the effort. Within its compass it is the best work I have come across in its field in recent years. W. O. Carver.

"Son of the Morning." A Portrait of Friedrich Nietzsche. By Edward J. O'Brien. 294 pages. 1932. Brewer, Warren & Putnam, Publishers, New York. Price $3.50.

Nietzsche's life was the sad story of the tragic disillusionment that extreme conceit invites. From the earliest school days he allowed no limit to his vanity, and that, coupled with a lack of robust physical health, started him on his way with an unbalanced outlook. He appeared to be obsessed with a superstitious dread that the tragic death of his father might be reenacted in him. He never learned the art of cultivating friends. At one time an ardent admirer of Wagner, he later sought to rob him of his fame. In fact O'Brien has told his life-story largely around the loves and the hates that grew out of the relationships between Nietzsche and the Wagners. From the account here the reader may well conclude that the insanity

that enveloped him at the close of 1888 was a growing part of his affliction for some years before.

The biographer has told the story rather sketchily. The reader has the feeling that he is simply following a slightly expanded travelogue of a man who jumped from place to place, without any very definite account of why the moves were made or what was accomplished by them. There is no justification of the use of the title, save as the expression of the dream of the insane philosopher. He hoped that he might supplant Christ and that his philosophy might supersede Christianity.

H. W. Tribble.

"Blessed Spinoza", a Biography of the Philosopher. By Lewis Browne. The Macmillan Co. 1932. 334 pages. Price $4.00.

November 24, 1932, marked the tercentenary of the birth of the great Jewish philosopher, Baruch de Spinoza, in Holland, whither his parents had fled to escape the persecution in Portugal. No more fitting memorial could have been contributed and dedicated to the commemoration of that event than this biography that reads like romance. Not since reading Will Durant's brief sketch of his life have I found anything about Spinoza so gripping, and it goes without saying that Browne's work here is exhaustive, while the sketch in The Story of Philosophy is only suggestive.

The author has dug up many facts out of a period of history that the Christian world abhors to remember, yet must never forget, and has woven them into the background of the picture with such skill as to make his book more fascinating than fiction. The reader experiences a growing feeling of sympathy for the Jewish people in general and for their arch skeptic and excommunicated philosopher in particular. Poor Spinoza suffered a double brunt of the iniquitous Inquisition, for he shared in the bitterness that was handed out to his people in Spain and Portugal, and then suffered persecution at the hands of his people when he ventured to develop independent views. But

through it all he managed to maintain a kindly spirit, for which we can admire him to-day without agreeing with his views.

The biographer has not given us a study of Spinoza's philosophy, though incidental flashes along the way are illuminating, as, for example, the comparison with Descartes; but one is better prepared to study his views after reading this book.

H. W. Tribble.

"A Conservative Looks to Barth and Brunner." An Interpretation of Barthian Theology. By Holmes Rolston. The Cokesbury Press. 1933. 220 pages. Price $1.50.

The tide of books dealing with the theology of Karl Barth and Emil Brunner continues to swell, feeding the interest that is spreading and growing in understanding. But this is the first interpretation of the interpreters of this new movement to come from the press. Based almost entirely upon books by Hoyle, McConnachie, Chapman, Zerbe, and Pauck, with some use made of the two books that Brunner has written in English, and the two short books from Barth that have been translated into English it is a splendid analysis of what Barth and Brunner are thinking as judged by what others think they are thinking. Though it is well written its weakness is its lack of first-hand understanding and use of what the leaders of this movement have written in their native tongue.

H. W. Tribble.

III. EDUCATIONAL AND MISSIONARY.

What I Owe to Christ. By C. F. Andrews. The Abingdon Press, New York. 1932. 281 pages. Price $1.50.

The spiritual autobiography of a man who has taken first rank among Christian missionaries in India in the opinion of a large element of British Christians and in the thought of a good many Americans is highly interesting and may be equally as valuable.

It might be called *the pilgrimage of a soul—thus far.* It's a long journey from careful rearing of a naturally religious and largely intro-spective boy in the dogmatic and devotional atmosphere of an Irvingite ("Catholic Apostolic Church"); through Cambridge experiences with criticism and doubt on the one hand, and the pull of the Church of England on the other and; through mission experiences in the home land; through contacts and experiences in the Cambridge Mission in Delhi, climaxing in breaking with Episcopal authorty; through contacts with Sudar Singh, the Tagores and Gandhi; on through a growing mysticism and saturation with the Indian temper, along with intense practical earnestness in highly important racial and social activities. The book ends with Mr. Andrews just out of the "Round-table conference" contacts in London where his loyal support of Gandhi was outstanding.

One reading this book can understand how this "Christian saint" in Indian Missions can practically abandon the desire for evangelistic missions, can hail with praise the "Laymen's Report" as leading to "unloading the dead-weight of Missions", can find in the Tagores—the well-known Rabindranath and his less known older brother, and Gandhi better "saints" than any he seems to know in Christendom. How much further he will go—he is now around 65—no one dare say He may check himself, or be checked by the Spirit of his Christ, and return to a

fuller appreciation of the values of organic Christianity or he may go over entirely to a sublimated Hinduism saturated with Christian ideals and end his days as another Christian *Sadhu;* or he may fully join those "saints" of India at whose feet he has found himself a learner, "whose life-surrender to the will of God," he tells us (p. 17) he found "far more whole-hearted than my own."

In temper and training he was fitted to be a follower of the "inner light", in University he learned 'freedom' in dealing with the New Testament in finding fault with Paul, and this attitude he has retained while cultivating a deep soul passion for Christ. With him it is Christ, hardly Jesus Christ. He has, rather readily one suspects, achieved the Hindu superiority to history and the historical Jesus would in no full sense be required for the Christ of his profound experience.

Mr. Andrews' subservience, genuine if somewhat studied, to Gandhi, and to Tagore somewhat less, may be due in part to reaction against the haughty Anglo-Saxon spirit. In part it is due to genuine admiration. In him from childhood there appears an unconscious dependence on others, a sort of subordinating complex which works all the more surely when he is throwing off authority. Not really dependent on Jesus to embody his Christ, yet unconsciously demanding embodiment, he comes dangerously near to finding such embodiment in his two prime saints of India, neither of whom will accept either Jesus or Andrews' Christ.

It is a remarkably fruitful field for studying the psychology of a growing a saint. W. O. Carver.

SONS. By Pearl S. Buck. New York, 1932 The John Day Company. 467 pages. Price $2.50.

This second (really third) volume pursuing the Wangs through another generation sustains the author's reputation for realistic vividness and impressive, almost irresistible characterization. Moreover, it must be admitted that it finds some

fresh Chinese customs and conventions to delineate. There are further pictures of the riot of chaos and ignorant and cruel savagery in upheaved China.

There is a China which Mrs. Buck seems to know little of, or else to care little for, unless, indeed, she is willing to exploit China's crudity and distress for popular writing. Surely it is now to be hoped she will be satisfied with this topic and will turn her remarkable gifts to other fields. If only she could bring herself to some high appreciation of the nobler aspects of China and Chinese, and of Christianity's growing place in China what novels she could write! And what service she could render! These gripping books, no less than her cutting and contemptuous treatment of Missions and missionaries in her article, now so widely circulated, provoked by the "Rethinking Missions" Report raise the question whether she is capable of comprehensive views, balanced appreciations and fair dealing.

The Wang Family Saga is powerfully written and has its good points as pictures of China; but we have had all of it that can be commended. Any more would violate decency and justice.

W. O. Carver.

St. Paul's Missionary Methods: A Study of the Church in Four Provinces. By the Rev. Roland Allen, M.A., Formerly Missionary in North China; Author of Educational Principles and Missionary Methods. New York, 1933. Samuel R. Leland. 234 pages. Price $1.50.

Twenty-one years ago, Mr. Allen's book was published in London. It was at once an outstanding book, almost a sensation in missionary literature. It had a wide reading and did fine service for the missionary cause generally. It was a new and rather startling discussion, in the thinking of many people. Since then we have made much progress; but we can never get away from Paul without getting away from Christian Missions. Always his principles will be fundamental, and much of his method is of permanent necessity for success. This book is a fine study of these principles and methods.

The publisher thinks a new, American edition especially pertinent now that the Laymen's Report has so aroused thought and discussion in the entire world of missionary interest. Truly it is a good time to go to Paul and the rest of the New Testament, a book which this "Commission of Appraisal" seems to have little considered.

I am glad to see this edition and hope it may be in much demand. Allen's interpretations are not always correct (but usually are) but they are always reverent and loyal and they reveal true understanding of Paul and of Missions.

W. O. Carver.

Human Nature and the Church. By Percy Elliott Lindley. The Macmillan Co., New York. 1932. 241 pages. Price $2.00.

This book, in essence, is a plea for naturalness in religion. The author holds that the general laws governing success in other institutions are also operative regarding organized religion. He contends that the church will prosper as it understands and satisfies the deep, spiritual longings of the human heart. Professor Lindley, who is dean of the faculty and professor of Religious Education, High Point College, North Carolina, makes out a rather severe case against preachers and churches for the artificiality and sentimentality which often characterize preaching and services of worship. He shows that the appeal to fear, to emotion, to morbid curiosity, to mere gregariousnes and self-display, and the like, has largely lost its effectiveness with the great masses of the people who are reading, travelling, listening to the radio, and otherwise are being educated beyond the point of simple credulity which once made it possible for such an appeal to move them.

The author is a bit inclined to sarcasm, but his love for the church is evident, as is his earnest desire to offer constructive help. He pleads for more beauty and attractiveness in the house of worship as well as in the service of worship. He insists on the direct relationship of physical comfort in the church

to the effectiveness of teaching and preaching. He calls to his service the findings of educational psychology concerning individual differences, and points to the necessity for variety in the church program. He makes much of the social hunger of people, and points to the high values which should be sought in Christian fellowship. He calls attention to the neglected opportunity of the church for the development of self expression in religion, and shows why the churches are losing their young people. The concluding chapter on "The Search for Certainty" reveals the author's philosophy of life, and is invigorating and stimulating. It is easy to imagine a group of thoughtful college students following Professor Lindley with interest and enthusiasm in the development of the thesis of this book; and the imagination is kindled by the thought of similar groups in colleges and churches throughout the land following other capable teachers in the quest for a more fruitful and natural religious life and church program based on the themes which constitute the chapters of this excellent discussion. G. S. Dobbins.

Kagawa. By William Axling. 1932. Harper and Brothers, New York and London. 202 pages. Price $2.00.

To write a biography of a man still in his forties is a rare thing and has its limitations. This man has already told much of his own life story in the form of fiction and rather full outlines of his story have been accessible to readers for several years. The only justification for such a course is that the man has a message in his life story that will inspire and bless other men and will advance the human good and the ideal of God for men. Kagawa is such a man. His character, experiences and service meet the justifying conditions. The moral risks to the man himself by such exploitation and the dangers to his influence may well be taken to extend his leadership, as a servant of Christ and an untiring and resourceful helper of his fellowmen.

No man is more fitted than Dr. Axling to tell the story. Living and laboring in Japan since Kagawa was a lad, familiar with his course from the beginning of his remarkable career, Dr. Axling has devoted himself with ability, wisdom and success to human redemption—in the larger sense—in Japan and is intimately associated with Kagawa as friend and fellow-worker. Withal he has a gift for analyzing telling his story. The distinct phases of experience, character and work stand out in clear cut units of a well developed whole. Each chapter is illuminated with quotations from Kagawa's writings. There are some good photographs. It is a timely and noble work.

W. O. Carver.

Body, Mind, and Spirit. By Elwood Worcester and Samuel McComb. Charles Scribner's Sons, New York. 1932. 367 pages. Price $2.50.

Some twenty-five years ago Dr. Worcester, pastor of Emmanuel Church, Boston, achieved wide notoriety as the leader of the so-called "Emmanuel Movement", which purported to be a sort of orthodox mental healing rivaling Christian Science. Dr. Worcester collaborated with Samuel McComb in the writing of "Religion and Medicine", which was one of the first efforts to bring scientific psychology and religion together for purposes of healing. The movement soon lost its hold, and in this volume, the first work of Dr. Worcester since his first contribution to religious psychology twenty-five years ago, the author declares his embarrassment over the publicity which he unwittingly received.

Admitting that the former work was based on a psychology and science which are now entirely out of date, the author tells how he turned from the pastoral ministry to the field of applied psychology in the conviction that he could be used of God in this way more largely than as a traditional preacher. "Body, Mind and Spirit" is the result of twenty-five years of faithful devotion to this task of diagnosing and prescribing for peo-

ple who were mentally sick, and is one of the most important recent additions to the literature of psychiatry.

One who is not pretty thoroughly acquainted with psychological terminology will find this book stiff reading. The author has a vivid and striking literary style, but is dealing with a difficult technical subject, the understanding of which demands some background of reading and study in this new field. The Freudian viewpoint is repudiated, and a wholesome tone prevades the entire discussion. Dr. Worcester believes thoroughly in the spiritual, and while his view of Jesus Christ departs from the strictly orthodox, he accepts the Gospel records at their face value and recognizes the claim of Jesus to uniqueness of personality and mastery of human life and destiny. Three chapters are of unusual value to the minister: (1) The Deeds of Jesus, (2) The Reality and Power of Prayer, (3) The Four Curses of Mankind. It is interesting to note that Dr. Worcester lists these four "curses" as tuberculosis, cancer, syphilis, and alcoholism. This book can scarcely be said to be of the highest value for the Christian worker, but it contains much that is valuable, particularly for those who are somewhat advanced in the study of religious psychology. G. S. Dobbins.

Making Life Better. By Elwood Worcester. Charles Scribner's Sons, New York. 1933. 244 pages. Price $2.00.

Here is a truly fascinating book. It is an application of religion and psychology to human problems. Dr. Worcester will be recalled as the author of "Body, Mind, and Spirit," a highly technical discussion of one of the most difficult of all psychological problems. He states in the preface to his new book that it has grown out of the demand for a book, simpler and expressed in less scientific terms, than *Religion and Medicine,* or *Body, Mind and Spirit,* "which should throw light on some of our inner conflicts and afford solution to some of the problems of our religion."

The author's thinking presents a strange admixture of reverance for the Christ of the New Testament and bold departure from traditional conception of Jesus and his work. A thorough acquaintance with the New Testament literature, particularly the Gospels, is apparent; and the author displays an unusual grasp of the best results of New Testament criticism. This, however, is not the real value of his work. He has dug down to the roots of modern unrest, discontent, unhappiness, cynicism, secularism, and with almost uncanny insight reveals the state of mind which characterized most of us during the hectic days of prosperity and money-making following the World War, and the state of mind which has succeeded within the days of disappointment and depression which have followed.

"There are more fears of apprehension and grave depression in the world to-day than I have seen in a quarter of a century," declares Dr. Worcester. How shall we rid ourselves of these morbid states? Dr. Worcester finds the answer in the word *sublimation,*—"the setting up of a goal, a great unifying purpose in our lives, which so captivates and exalts us that all our powers and faculties are willing to serve it. The glory of such a master passion is that it does not have to be repressed, but only expressed, and its expression is the furtherance of the best, the highest, the strongest that is in us." He finds three great spheres in which this sublimation operates—sublimation toward God, sublimation through work, and sublimation through love. This, he states, is the heart of the teaching of Jesus, and forms the key to a proper understanding of the Christian philosophy and way of life. Seldom has so much originality been packed in as brief a space as Dr. Worcester has put into his chapters on "Fear," "Reconciliation," "Directing Our Thoughts", "Living on a Low Tension", "Prayer", and "The World We Make". Though disagreeing with some of the fantastic interpretations of Jesus suggested by the author, a preacher with imagination will find many startlingly suggestive ideas for a series of timely sermons dealing with life at a time like this.

G. S. Dobbins.

IV. HOMILETICAL AND HISTORICAL.

A Pilgrimage to Palestine. By Henry Emerson Fosdick, D.D. The Macmillan Company, New York. 332 + ix. pp. Price $1.00.

Once again "the least of all lands" emerges from a mass of contemporaneous literature to be appraised in terms of its geographical setting, historical significance, archaeological treasures, profound spiritual influence past and present, and persistence as a land of promise for a scattered people slowly returning to the home of their fathers. While the story of Palestine is always fascinating, it becomes particularly so in the hands of a master whose backgrounds are sufficiently broad to view the country in its various dimensions and whose understanding of the "peculiar people" penetrative enough to throw a steady stream of light on the inseparable relations subsisting between them and surrounding nations.

Indeed, it is impossible to see Palestine apart from its lights and shadows in the remote and less distant past, or dissociated from its present feverish activity fraught with unknown potentialities, or apart from its prophetic missions still unfulfilled. Accordingly to see it in the large involves a broad scope of knowledge, a ready sense of fitness, application, and interpretation. This means that one gets out of this marvelous country just what he is prepared to get, that "he who would bring home the wealth of the Indies must carry the wealth of the Indies with him". Probably no other land possesses such inexhaustible wealth for the preacher and teacher as Palestine, nor offers such rich rewards to those who will delve for its treasures. We may be grateful for every pilgrim who follows those trails of yesterday with a serious purpose to look, to listen, and to feel, then to tell in living language that which he has seen, and heard, and felt. It is a quest in which myriads are interested especial-

ly when the returning cargo is precious metal unmixed with sordid alloys.

Dr. Fosdick has brought back some wealth from Palestine. Though written primarily from the historical standpoint, the book is probably more valuable because of its geographical data. The descriptions of the land are of prime importance. The method of approach is non-technical thus enabling one to get an appreciative view of the country in its almost infinite variety north and south, east and west. These descriptions are naturally most realistic and suggestive regarding places actually visited. It is to be regretted that ample time was not at the disposal of the author to peep into some other sections of the country not frequently traveled. Of special value in these geographical discussions is the masterful discription of the Sinaitic territory. Regarding Palestine proper, the author presents in a most interesting manner some vital data connected with a few of the outstanding cultural centers, particularly, Jerusalem, Bethlehem, Hebron, Jericho, Anathoth, Gibeon, Bethel, Shiloh, Shechem, Samaria, Bethshean, Nazareth, Tiberias, and Capernaum. Throughout the book are frequent panoramic views designed to orient the reader at special points or places. On the other hand the work is admirable from a historical viewpoint. It is to be expected that chronological data will be found to vary, since there is no uniform system of dating now accepted, but the author follows his own scheme accurately and faithfully. Of the utmost helpfulness is his almost weird ability to relate numerous historical details respecting specific points and localities. This is of course one of the marks of his great versatility. If one will follow intently he will gather a wealth of information bearing on contemporary developments in Palestine from the early period to the modern age.

Though not designed as a book on archaeology it is of interest to note that the author lays under tribute the fruit of recent investigation to enrich and animate his narrative. These side-lights will be greatly appreciated by discerning students and will certainly whet the appetite for additional facts. Again,

the chapter on the future of Palestine, centering especially in the possibilities and probabilities of the Zionistic movement, is written with a sympathetic insight and outlook. It is a challenging story in which one of the world's great ventures of faith is described, together with its triumphs hitherto and almost insuperable difficulties to be confronted hereafter.

Finally, Dr. Fosdick has brought back much gold but he has left mines of it practically untouched. Aside from his scattered theological views which inevitably creep in when describing impressions of Israel's natural environment and its spiritual excellence—always with a tinge of the ordinary as over against the Supernatural, and an account of the development of Hebrew mono-theism which the Old Testament does not support,—the reviewer may be allowed to make this observation. He has made several pilgrimages to Palestine, has lived in the land many months, but to him the glory of the country is not its variety of configuration or changes of climatic conditions, not its historical importance in sordid religions and unfortunate political relations and bordering peoples, but the scene where the redemptive purpose came to its blessed culmination in Jesus of Nazareth. One can rejoice with the author's unrestrained enthusiasm when picturing the glory of the prophetic movement in Israel, with its Hoseas, Jeremiahs, and Isaiahs, but will not forgive the conscious effort not to go too far in the case of Jesus, the consummation of all prophets and prophecy. It will not do for the learned author to visit Nazareth or Bethlehem and not be stirred to the depths by the associations of these cities with the hallowed memories of the Virgin Mary and the Wondrous Birth,—or to be content to think "that Gabriel had told a woman like Mary that a man child was to come would not sound strange to a family in Nazareth to-day." It will not do to stand in the city of His Crucifixion and Resurrection and not feel the agony of His suffering, the shame of His death, and the hope of His resurrection. One would like to have heard a prophetic note on these hallowed phases of the life of Jesus, even to have looked with the author from the Mount of Olives at an

ascending Lord promising to return. But not so. Probably, after all, it is necessary "that he who would bring home the wealth of the Indies must carry the wealth of the Indies with him." J. McKee Adams.

A History of Christian Thought. Vol. II, The West, from Tertullian to Erasmus. By Arthur Cushman McGiffert. Chas. Scribner's Sons, New York. 1933. 420 pages. Price $3.00.

The second volume of this gifted author's History of thought is, one believes, better than the first. The subject matter, in the nature of the case, holds the author closer to history and naturally affords less opportunity for stating interpretation as fact and for "propaganda".

Few writers in the world to-day know the literature of this period as does Dr. McGiffert; and none can express the thought of this period more interestingly than he. Starting with Tertullian, the first writer of consequence in the West, the author takes us through some four centuries, ending the first section with Gregory the Great. Between these are chapters on Cyprian. From Arnobius to Jerome, Augustine and Pelagius and the Semi-Pelagians.

The second division of this volume has to do with Christian Thought in the West during the middle ages. John Scotus Erigena is considered first: then follows and in order: Anselm, Abelard, Bernard of Clairvaux and Francis of Assissi, Hugo of St. Victor and Peter Lombard, Thomas Aquinas, Duns Scotus and William of Ockham. The Sacrements, The Church and the Papacy, Eckhart and the Mystics, and, lastly, Erasmus and the Humanists.

Each writer treated is made to speak for himself, but generally, in the "tone" in which the author wishes him to speak. Too often, one believes, the author quotes a writer in proof of an already stated estimate or dogma rather than permitting the writer's own belief to furnish the statement. There seems to

be also, too much of the "reading back" into simple, non-theological statement, the meanings of other times and the judgments of other types of mind. A quotation taken from the heat of controversy, especially when the writer is "in a corner" and a *new* one at that, is rarely an exhibition of his studied conclusions in calmer moments.

The unadorned historical parts of the volume are of the highest value; and the numerous quotations are so arranged and so treated as to send one to the "fuller treatment" of the entire writing from which the quotations are taken. Thus one is stimulated, delightfully, to make one's own estimates. If one is always familiar with the writers and thought here treated, this is a capital volume; if not, it would be best to read this in comparison with, often in contrast with some standard work along similar lines. This is hardly a book for the "beginner." All in all it is a delightful book, filled with much that should be kept permanent and so expressed as to make engaging reading whether one accepts the conclusions or not.

F. M. Powell.

Seeing the Invisible. By Harold Cook Phillips.
Blundering Into Paradise. By Edgar DeWitt Jones.
You and Yourself. By Albert George Butzer.
One dollar each.

These three volumes are not grouped for the purpose of comparison, but because they belong to Harper and Brothers "Monthly Pulpit" series. Like the three preceding volumes, reviewed last quarter, they introduce us to the ministers of three important churches of our land and to the types of sermons that such men are preaching. In common they reveal a wide acquaintance with literature and a keen appreciation of the spiritual and social problems of the day.

Dr. Phillips is a young man, pastor of the First Baptist Church of Cleveland, Ohio, and already recognized by his denomination as a man of unusual spiritual power. From the first

sermon, "The Rock that is Higher" ,to the last, "Seeing the Invisible", there breathes the constant purpose of answering man's search for fellowship with God—the supreme objective spiritual Reality. And in none does he fail to point directly to Jesus Christ for that answer. One sermon is from an Old Testament text (Ezra 7:10) and these words occur in its closing paragraphs, "It is hardly necessary to say that the insight of Ezra has found its highest embodiment in the Supreme Teacher. He spoke with authority because what he said, he was. He not only points the way to eternal life. He is the way. 'Follow me'. 'Learn of Me'. To know Christ is not only to be informed, but to be inspired. When we come into contact with him, we are not only enlightened; we are enlivened. This is because his life is the light of men."

Dr. Jones is a Disciple minister of Detroit, where he has established an enviable reputation as preacher and church builder during a pastorate of some fifteen years. The sermons of this volume accord well with the following appraisal by Dr. Gains Glenn Atkins in the Introduction: "His preaching is of its own kind. He is deeply saturated in great books and the critical lover of great men. . . He is the disciple of the idealist in politics, the writers of lasting books, and the poets. His style has taken the qualities of this select fellowship, his message has been molded upon fundamental aspects of social and religious thought." His book takes its title from a sermon on the penitent robber, which closes with this striking sentence: "The New Testament fact that one man could blunder into Paradise at the twelfth hour is amazing, not so much on the manward side, but surpassing wonderful on the Godward side." To study the sources and plans and style of these sermons would constitute a good course in homiletics.

Dr. Butzer is also a young man, minister of the Westminster Presbyterian Church in Buffalo, and his sermons show him to be in closest touch with the life and thought of the average man of to-day. He approaches the problems of personal life with unusual insight and sympathy, and treats them with a clear-

ness and simplicity that warm the heart. A striking characteristic of his sermons is that no text is announced, and in most of them no single text emerges. He chooses his subjects out of life and brings to bear upon them high ethical principles and his own ethical insight. His appeal is to reason and the moral sense. Occasionally one feels the futility of his appeal in the absence of direction to a dynamic. So many men know they ought, but have not the power to resist contrary impulses and moods. There are present in these sermons high qualities, however, that ought to characterize preaching everywhere. There is contact with life, there is sympathy, there is simplicity, there is an at-homeness with the best literature and thought of the times, there is abundance of practical suggestion,—all of which make his messages most helpful to Christian readers.

J. B. WEATHERSPOON.

Jesus After Nineteen Centuries. By Ernest Fremont Tittle. The Abingdon Press. 217 pages. Price $2.00.

Another valuable addition is made to the historic series of Yale Lectures on Preaching. It concerns the preacher's message rather than his technique. One may observe, however, in the plan, style and persuasiveness of these lectures, which are really sermons, the method of one of America's leading preachers. To use Dr. Tittle's own expression of his purpose we have here "an attempt to suggest a few ways in which the central ideas of Jesus may be used in modern preaching, whether from a pulpit, a soap box, or the men's end of a Pullman car." Dealing with a field of preaching that is essential if Christianity is to fulfill its stewardship in this age, the book is timely, written with courage, explicitness and rich suggestiveness in every chapter.

There are eight chapters. In the first, "Light for Men", after paying his respect to Barthian theology's (according to Brunner) apparent disparagement of the social life, principles and ideals of Jesus, and to the patronizing attitude of men like

Harry E. Barnes and Case toward Jesus, the author develops the claim that Jesus has the only light adequate to the needs of to-day. "Although Jesus offers no specific solution of any of our problems—problems peculiar to a machine age the like of which he did not dream—he does point out the way in which alone we may hope to find a world wide solution for our crucial problem." Upon the basis of that conviction the other chapters follow. "The Humanism of Jesus" is a discussion of his evolution of human life in contrast with various theories and practices in our modern world. A chapter on "The Larger Loyalty" naturally follows in which loyalty to the welfare of mankind is urged in comparison with the limitations and inadequacies of those loyalties that end in the family, class or nation. Christian strategy in non-violence and positive good is defended in a chapter on "Overcoming Evil." "What single namable evil is violence able to overcome? What single namable good is it able to secure? Whom is it able to protect? What is it able to defend? To-day the world is armed to the teeth—and terribly afraid, knowing only too well that its armaments offer it no real protection; that, on the contrary, because they create fear, suspicion, and ill-will, they actually invite the very disaster which they are intended to avert. And so on through other fine chapters problems of conduct are brought to the light of Christ's teaching and living.

The theologically minded must constantly remind himself that this is not a treatise on theology. If one is looking for a discussion of the Person of Christ, or the place of Jesus in theology after nineteen centuries, this book will not serve him. One finds even in the chapters, "Light for Men" and "The Necessity of the Cross" a great silence, broken here and there by concessive statements which may reflect either the author's view, or the view of those whom he wishes to convince on the point in hand. Theologically a Unitarian would have no quarrel with the presentation of Jesus found in these lectures. Of course one cannot say everything in one book and Dr. Tittle's definition of his subject excludes theological discussion. He is

discussing certain ideas which Jesus expressed. But one could wish that the Person had not been drawn so vaguely and partially. There is a sad and tragic omission from much modern evangelical preaching of the flavor and fragrance of evangelical faith of that tone and transparency which (without discussion) cannot conceal the glorious Person of the New Testament faith. One cannot say that the view of the Person of Christ in these lectures misrepresents Dr. Tittle's view of him, but one is persuaded that too many modern sermons, in deference to the intellectualism of the time, do misrepresent their authors. There is, however, a positive message in this book which is fundamental to the Christian conquest of society and which every preacher ought to know and heed. J. B. WEATHERSPOON.

The Westminster Assembly and Its Work. By the late Dr. B. B. Warfield. The Oxford University Press, New York. 1931. 400 pages. Price $3.00.

This is one of several rare volumes, edited and published from his writings after Dr. Warfield's death in 1921. Dr. Warfield was one of the greatest Calvinistic Theologians of any age; a lovable, fraternal gentleman, and a Presbyterian every inch. Perhaps it is necessary that an American Presbyterian should write the history of the Westminster Assembly. Naturally, at times and in many places it needs sympathetic explanation, and, often partizan apologetic. The good things of the work of this assembly should be properly recorded and its worst work and spirit should be as sympathetically glossed over as possible, because of the far reaching influence of this great assembly.

This volume discusses: The Westminster Assembly and its Work; The Making of the Westminster Confession; The Westminster Doctrine of Holy Scripture; The Doctrine of Inspiration of the Westminster Divines; The Printing of the Westminster Confession, and the First Question of the Shorter Catechism.

All of these are dealt with at length and in Dr. Warfield's own style. It is rarely easy reading. One has to have interest in the subject to stay with 400 pages of such heavy material. But if one stays, there will be rich reward and discipline as a result. F. M. Powell.

The Varieites of Present-Day Preaching. Edited by G. Bromley Oxnam. The Abingdon Press. 244 pages. Price $2.00.

An inestimable service is being rendered to the modern preacher by the Boston University Theological School and the Abingdon Press through these annual volumes of lectures. This present volume has the same qualities of timeliness and suggestiveness found in "Effective Preaching", "Creative Preaching" and "Contemporary Preaching". The contributors are as widely separated in faith as Robert E. Speer, John Haynes Holmes and Rabbi Silver. Their subjects deal with preaching through service programs and worship, evangelistic and prophetic preaching, and preaching in the city and in the country. One finds particular value in the chapters on "The Preacher as Comprehensive Scholar" (L. H. Hough), "Preaching out of Life" (R. E. Speer) and "The Incoming Tide of Spiritual Eagerness" (A. W. Leonard). J. B. Weatherspoon.

Faustus Socinus. By David M. Corey. The Beacon Press, 1932. 155 pages. Price $2.00.

This is an extremely interesting as well as able presentation of "the Socini", especially of Faustus about whom most of the book is written. The author begins with the native background of the Socini in Italy, then traces through Switzerland, and finally into Poland in which country Faustus did his greatest work. There is an effort to evaluate Faustus in the light of his times and in his own words. Many of his beliefs, stated by him-

self, are not so "heretical" as is generally believed. Bad logic and superficial reasoning were mistaken often in his day for heresy, and to-day, for *advanced* thinking. He often exhibited much more of the spirit of Christ than did his enemies, but it is difficult to estimate how much of this is sincere and how much of necessity.

One believes that this book would be more valuable if the author had given more discussion to Faustus himself. There seems to be a plethora of Polish names and towns that add little to the history and at the same time increase the difficulty of reading.

The best thing done by the book is to show that Faustus was neither "Arian" nor "Unitarian". While he doubtless borrowed from the former and furnished much for the latter, yet his view of Christ—as nearly as one can judge—is in a class by itself. With it all, he was a rare, sweet spirited, helpful gentleman in an especially brutal age. Faustus was an anomaly in theology then and now. No "special pleading" can acclimate him in any vigorous *Christian* reasoning. His Christ can never be the Christ. His vigorous denounciation of war and violence is his greatest contribution. F. M. Powell.

V. SOCIAL AND PRACTICAL.

Moral Man and Immoral Society. By Reinhold Niebuhr. Published by Charles Scribner's Sons. 277 pages. Price $2.00.

In the introduction to this intensely interesting and challenging book the author states clearly his thesis, his task and his purpose. The *thesis* is that "a sharp distinction must be drawn between the moral and social behaviour of individuals and of social groups; and that this distinction justifies and necessitates political policies which a purely individualistic ethic must always find embarrassing." He believes that there are "ele-

ments in man's collective behaviour which belong to the order of nature and can never be brought completely under the dominion of reason or conscience," that "when collective power, whether in the form of imperialism or class domination, exploits weakness, it can never be dislodged unless power is raised against it." He accepts in these terms the Marxian idea of inevitable class conflict and the inevitability of coercion as the weapon of that conflict. He believes that the power of self-interest and collective egoism in inter-group relations is beyond the reach of the moralities of Christian idealism or of sociological and educational rationalism. A surprising thesis for a professor of Christian ethics!

In the development of his thesis Dr. Niebuhr accepts the task "of analyzing the moral resources and limitations of human nature, of tracing their consequences and cumulative effect in the life of human groups, and of weighing political strategies in the light of the ascertained facts," with the ultimate purpose of finding "political methods which will offer the most promise of achieving an ethical social goal for society."

There are ten chapters. In the first is a brief historical view of society emphasizing the fact that, with his socially constructive natural endowments, man has never transcended social conflict or the necessity of coercion in any but the most intimate groups. As one follows the record of fact one admires the author's perspective, but he is not convincing when he concludes that the past furnishes all the evidence as to man's possible achievements, that what has been must be. There are also other facts and factors than conflict and self-interest that raise huge question marks before such statements as, "The limitations of the human mind and imagination, the inability of human beings to transcend their own interests sufficiently to envisage the interests of their fellowmen as clearly as they do their own makes force an inevitable part of the process of social cohesion." We simply cannot believe that there is a limitation at the level of "brutality" of the progress of human society, which has available the dynamic of the Christian spirit and the challenge of

Christian ethics. The same criticism is made of the succeeding chapters analyzing the rational and religious resources. The conclusions from the limitations of individual factors allow too little for the principle of progress and the operation of rational and religious forces in combination. Reason is set forth as supporting morality and the impulses toward social welfare, as making for appreciation, sympathy, justice and order, but as limited, especially in social groups, by the power of impulse. It lacks an adequate dynamic, does not furnish a moral sense and may through self-consciousness increase the force of egoistic impulse. It is limited by a partial perspective, and so easily admits dishonest and ambiguous motives. Reason, therefore, does not resolve the conflict between self-interest and social interest. Mutuality must come from some other source.

Are religious resources sufficient? Encouragement is found in the sense of the absolute, in the personality and holiness of God, in the emphasis upon love as the highest virtue, in the idea of the Kingdom of God. But on the other hand, the very sense of God as Absolute bears the peril of feeding the instinct of self-assertion and pride; and by conceiving a sin as related only to God may minimize our relation to men and so separate religion from morality. And as for love Dr. Niebuhr sees its limitations to intimate groups in the limitations of the human heart and imagination. It loses its force as the community is enlarged, and social relations become more impersonal, indirect and complex. One asks whether these limitations are fixed, whether the human heart and imagination have reached their maximum development. Dr. C. A. Ellwood takes a more reasonable view in his "Christianity and Social Science." We may believe with Dr. Niebuhr in human depravity, but we must believe also in the power of redemption and regeneration. In rejecting pessimism we do not need to swing to sentimentality. The idealism of Christ has both substance and hope. Christianity cannot accept the conclusion that the religious ethical ideal, although it must be held on to, cannot be realized beyond intimate social groups and in wider associations must use force, non-

violent and violent, to establish justice. We cannot reserve the cross for individual morality and employ the violence of apocalyptic for social moral triumph.

The chapters on the morality of nations, privileged classes and the proletarian class, as also those on revolution and political force, are of great worth as portraying modern conditions and in their presentation of the critical social problem. The realistic program for the achievement of social peace is not to be set aside as unworthy of study. The ethical position taken is a challenge to Christian idealists not only to defend their idealism, but to re-study it, and more, to find practical methods of applying its dynamic in the modern situation. The truth of the descriptive portions of this book, the earnestness of the author, the strength of his presentation, and the sense of urgency that breathes throughout invite a most careful study.

J. B. Weatherspoon.

Managing One's Self. By James Gordon Gilkey. The Macmillan Company. 238 pages. Price $1.75.

Because of the fine reception and wide usefulness enjoyed by his "Solving Life's Everyday Problems", Dr. Gilkey has written this companion volume dealing with our personal problems. It is a very practical book, offering common-sense advice concerning many things that mar the spirits of men. The approach is at once psychological and religious, and one is impressed that the author has rare insight into disorders and temptations that best men to-day.

The problem's discussed are not those which require the treatment of psychiatrists and other scientific experts, but such as may yield to the intelligent guidance of a minister. There are chapters on the initial problem of locating spiritual burdens, mastering an inferiority complex, controlling one's moods, learning to work under pressure, personal relationships, jealousy, etc. Equipped with the practical knowledge of these studies

the preacher will surely find his pastoral and pulpit ministry greatly enriched. The spirit of the entire book is found in the following quotation from the last pages: "We Christians are convinced that when a man, no matter how old or how handicapped he is, plucks up courage to make a new start help comes to him from a source outside himself—from a living, loving God. . . . The outside situation remains exactly what it was before, and the inward forces arrayed against the man are still as vicious and as powerful as they were in the past. But God changes the man himself, changes him by thrusting new ideas and new ideals into his mind. . . God might give us victory in life by fighting and winning our battles for us. Instead He gives us victory by making us able to fight and win those battles ourselves."

J. B. WEATHERSPOON.

"Prayer" (Das Gebet). A Study in the History and Psychology of Religion. By Friedrich Heiler, Professor of the History of Religions in the University of Marburg. Translated and edited by Samuel McComb, D.D., with the assistance of J. Edgar Park, D.D. The Oxford University Press. 376 pages. 1932. Price $3.75.

Here is a most significant thing: this book was written and published by a German during the World War. While we were accepting hideous pictures painted by war propagandists, of the terrible crimes of our enemies, and while we were praying God to give us victory over them, one of them was making a philosophical study of prayer. And now, after these years, it is given to us in translation.

It is the most thorough work of its sort that has been done. The statement of the topical headings of the thirteen chapters will suggest the broad scope of material covered: Primitive Prayer, Ritual Prayer, Prayer in the Religion of Greek Civilization, Critique and Ideal of Prayer in Philosophical Thought, Prayer in the Experience of Great Religious Personalities, General Characteristics of Mysticism and Prophetic Religion, Prayer

in Mysticism, The Variants of Mystical Prayer, Prayer in Prophetic Religion, The Personal Prayer of Great Men, Prayer in Public Worship, Personal Prayer as a Law of Duty and Good Works, The Essence of Prayer. One must remember that the study is historical and philosophical rather than theological and devotional. Three general types of prayer are compared: primitive, mystical, and prophetic. In the first, prayer is artless, spontaneous, unpremeditated outpouring of the heart to God in quest for the fulfillment of certain earnest desires. In the second, it is meditation upon God that leads to the abandonment of conscious desire in an ecstatic experience of communion. In the third, it is an outpouring of the soul to God in a concentrated effort to commune with Him intelligently. The distinctions are helpful in study, though they cannot be sustained rigidly. There is a mystical element in prophetic prayer, and a prophetic element in mystical prayer, and both may be primitive in their spontaneity.

Bearing in mind that it is not a theological treatise on prayer, there are two features of this book that commend it. One is the convincing demonstration that prayer is universal. And the other is the wide selection of quotations and prayers, drawn from men and women of history and modern times and from all religions. H. W. Tribble.

Our Economic Life in the Light of Christian Ideals. By the Associated Press.

This book is the work of a special committee of the Federal Council of Churches, composed of economists, industrial specialists and religious leaders. It is not a symposium, but a joint analysis of our present day economic life, with suggested economic goals and ways by which these goals may be approached. The authors seek to show "the correspondence between the requirements of Christian ethics and the essential findings of contemporary economics" and "to offer practical help to Christians

who are earnestly desirous of shaping economic life in accord with the principles of Christianity.'' And they have succeeded in making a most interesting and informing book. In a dozen lucid chapters they give many facts concerning the present ''set up'' of our economic system, including the principal characteristics of the system, the status of the worker, the farmer, the manager, the investor and the consumer, and the objectives and proposals for reconstruction, radical and conservative. In the last two chapters the idea of economic planning is examined; and without presenting a particular plan, essential ethical and practical ends of economic co-operation are proposed. ''Although it may not be the responsibility of the Christian citizen or of the Church as such to frame a scientific plan for reconstructing society, this book has been prepared on the assumption that Christianity is concerned not only with the enunciation of principles, but with the techniques of human relationships which such social reconstruction involves.'' It ought to have a wide reading among preachers and teachers of young people and adults.

J. B. WEATHERSPOON

The Prayer Life and Teachings of Jesus. By Albert Cassel Wieand. Fleming H. Revell Co., New York. 1932. 172 pags.

The author begins with a striking statement concerning the nature of prayer: ''Prayer is not the use of magic, but the apprehension of spiritual law, and conformity of one's spirit thereto, through the obedience of faith. Magic attempts to compel whatever gods there may be by some trick, or hokus pocus, to do our will. Prayer seeks to know God's will, in its detailed application to our lives; and then chooses it irrevocably for oneself, and believes it (''faithes'' it) with the full assurance of faith,—until it is objectively realized in experience.

''Prayer equals religion in action. And religion, in essence, is not soliloquy; it is communion. Prayer is not subjective affirmation merely; it is objectively 'doing business with God'.

Prayer is not selfish demand; it is loving fellowship; it is spiritual discernment and obedience."

This is enough to whet one's appetite for more. Dr. Wieand is the President of Bethany Biblical Seminary, Chicago, and is known for his reverent scholarship. He has set himself in this volume to an exhaustive study of the prayer teachings of Jesus, in the light of his prayer life. He has simply undertaken to arrange in chronological order the incidents in the life of Jesus in which prayer played a part. From this objective study Dr. Wieand seeks to deduce fundamental principles concerning the nature and purposes of prayer, both private and public. The subjects studied would constitute a remarkably profitable and fruitful series of devotional subjects for the prayer meeting, for instance, or might easily be made the basis of a rich series of sermons. The ministers own personal religious life will be greatly enriched by the thorough study of this book, and his appreciation of the importance and function of prayer greatly deepened.

G. S. Dobbins.

Critical Reviews. By the late Dr. B. B. Warfield. Oxford University Press, New York, 1932. 487 pages. Price $3.00.

This volume is one of the ten, edited and published since Dr. Warfield's death from important articles he had contributed to Bible Dictionaries, Encyclopedias and especially, to the "Princeton Theological Review."

There is scarcely any way to "review" this volume, other than to state that these are critical reviews, written as no one else but Dr. Warfield could write them, of forty-seven different scholarly works, published through the years. These reviews *are* critical. Not a cheap, superficial book is among these reviews. One can imagine something of the extent of Dr. Warfield's estimates when 487 pages are given to 47 reviews. Dr. Warfield never did any thing in a superficial manner. One is

perfectly safe—and often much better furnished—to read these reviews instead of reading the books themselves.

These reviews also are from books that present a wide range of subjects, that cover a space of years and that display a variety of types of mind. Practically all the interesting theological discussions of the last two decades are represented here. For the average preacher who is willing to "dig hard and deep" there is a liberal theological education in these critical reviews. One is almost tempted to say that this volume contains much of the author's *best* writing. F. M. POWELL.

The Ten Commandments. By John H. Powell. Published by the Macmillan Company. 154 pages. Price $1.50.

The Decalogue of Moses is not out of date. That ancient code still has much to say to humanity and still has the power to stir the consciences of men. Dr. Powell found it so in the ten sermons of this book, as did his congregation at whose request they are published. Each commandment is considered and discussed in its bearing upon our modern spiritual and social problems, such as our attitudes toward wealth, irreverence, crime, international relationships, education, etc.

J. B. WEATHERSPOON

Time, Matter, and Values. By Robert Andrews Millikan, Ph.D. Chapel Hill, University of North Carolina Press, 1932. 99 pages. $1.00.

Science and Religion. A Symposium, with a Foreword by Michael Pupin. New York, 1931. Charles Scribner's Sons. 175 pages. $.1.75.

They make a mistake who grasp too eagerly at the testimony of scientists to the validity and to the values of religion. Religion is certainly not less fundamental and is even more inde-

pendent in its own right than science. At the same time the witness of scientists may have value in two ways, at least. It may serve admirably to stop the mouths of those who would awe simple Christians, and immature students with assertions that Christianity is untenable in an age of science; and it may help Christian thinking in understanding the actual relations between scientific truth and religious experience, and thus lead on to a better understanding of religion and better formulated theology.

The methods in the two spheres are not and cannot be the same. This is increasingly seen and recognized. Many of the greater scientists are now seeing this and saying it not only with frankness, but with strong affirmation. Dr. Millikan is one of the foremost in such a confession. Scientists are also human beings and as such are religious or non-religious, occasionally irreligious. As a scientist one is none of these, but as a scientific man he may interpret—or misinterpret—his findings in relation to religion.

The second work named above has been before the public for some two years and widely used. It is a group of twelve radio addresses given in London and represents various aspects and viewpoints and is valuable as reflecting the views, in part, of a dozen outstanding British thought leaders, part of them scientists, part of them theologians.

W. O. Carver.

Pamphlet copies of Dr. Carver's "Rethinking Missions" may be had at five cents; ten or more three cents each.

BUY NEW BOOKS.

HERE ARE SOME OF THE BEST AMONG THE NEWEST BOOKS THAT WE SUGGEST FOR YOUR CONSIDERATION. WHEN ONE BUYS A GOOD BOOK HE MAKES A PERMANENT INVESTMENT AND A FRIEND.

"PRAYER" (Das Gebet). A Study in the History and Psychology of Religion. By Friedrich Heiler. Oxford University Press. 376 pages. 1932. $3.75.

The best study of the place of prayer in religion that has been made in recent years.

"THE PHILOSOPHY OF THE SCIENCES," OR THE RELATIONS BETWEEN THE DEPARTMENTS OF KNOWLEDGE. By F. R. Tennant. Cambridge University Press. 191 pages. 1932. $1.50.

An interesting and valuable view of the whole field of science in relation to the philosophical problem of knowledge that is common to all forms of inquiry. Here is a book worth having.

"SEEING THE INVISIBLE." By Harold Cook Phillips.

"BLUNDERING INTO PARADISE." By Edgar DeWitt Jones.

"YOU AND YOURSELF." By Albert George Butzer.

Three volumes of sermons published by Harper and Brothers in the "Monthly Pulpit" series at one dollar each.

"THE VARIETIES OF PRESENT-DAY PREACHING." Edited by G. Bromley Oxnam. The Abingdon Press. 1932. 244 pages. $2.00.

A book every preacher should have. It is a thorough study of the preaching of our day.

"THE MAN FROM TARSUS." His World, Personality, and Religious Genius. By L. O. Linebergeer. Fleming H. Revell Co. 1933. 240 pages. $2.00.

A worthy addition to the library of books on Paul

THE GROUND OF FAITH AND THE CHAOS OF THOUGHT." By Oliver Chase Quick. Harper and Brothers. 152 pages. 1931.

The best book in its field in recent years.

"FAUSTUS SOCINUS." By David M. Corey. The Beacon Press. 1932. 155 pages. $2.00.

The latest, and probably the best, sketch of this unique man.

"CALVIN AND CALVINISM", 428 pages, $3.00; **"STUDIES IN THEOLOGY"**, 671 pages, $4.00; **"CRITICAL REVIEWS"**, 487 pages, $3.00. By the late Dr. B. B. Warfield. Oxford University Press.

Three of the ten volumes of Dr. Warfield's works now made available in a complete set. Every preacher and student of Christian thought should own and use the whole set.

"KAWAGA." By William Axling. Harper and Brothers. 1932. 202 pages. $2.00.

No man is more fitted than Dr. Axling to tell the story of the great Japanese Christian.

"THE PRAYER LIFE AND TEACHINGS OF JESUS." By A. C. Wieand. Fleming H. Revell Co. 1932. 172 pages.

One should be on the alert for worthy helps in the study of the prayer life of Jesus, such as this book by Dr. Wieand.

"MAKING LIFE BETTER." By Elwood Worcester. Charles Scribner's Sons. 1933. 244 pages. $2.00.

A fascinating and valuable book. An application of religion and psychology to human problems.

"WORD PICTURES IN THE NEW TESTAMENT." By A. T. Robertson.

The set is now complete in six volumes. An indispensable help in the study of the New Testament.

ORDER FROM THE NEAREST BAPTIST BOOK STORE LISTED ON COVER PAGE FOUR OF THIS ISSUE.